The Bombay Guardian.

A WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

VOL. XXXIV. New Series.—No 45. SATURDAY, NOVEMBER 10, 1888.

Rs. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE RS. 7-10.
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—At the Church Congress lately held at Manchester, Major Seton Churchill, the capable editor of the *Rock*, spoke with a great deal of force on the subject of the "Increase of the Episcopate." He proposed that every Dean should be made a Bishop, and the large salaries of all should be then massed together and divided. This would give £3,000 a year to each of the bishops. He proposed that the large bishoprics of London, Manchester, and Liverpool should receive £4,000 a year each. The immense and wealthy establishments of the present bishops were unnecessary and unsuitable, and should be converted into hospitals or Church institutions of some kind. These very moderate proposals of the Editor of the *Rock* were immediately combatted by the sceptical Canon Isaac Taylor. This man, who demands that Christ's servants in foreign lands shall be kept in a state of abject poverty, strongly objects to anything that may possibly touch his own luxurious life, and "objected altogether to the cutting up of the old historic bishoprics." He then went on to say that "the real difficulty that breaks down the bishops is the physical labour of laying their hands upon the greasy heads of so many thousand candidates for Confirmation." This remark at once brought forth loud cries of "Shame" from the assembled bishops, clergy, and laymen. Commander Dawson, the indefatigable worker for the spread of the Gospel amongst the merchant-navy of England, sprang up and declared, amidst great applause, that "such shameful language, coming from a Canon of the Church, merited the strongest disapprobation."

—The Bishop of Wakefield gave an address on "Alms-giving" at the Church Congress. He spoke of the Macedonian Church, which though very poor pressed their gifts upon the Apostle Paul. He "did not find that many, either rich or poor, importunately pressed their gifts upon the bishops now-a-days." This is so, and we expect that if the Apostle Paul had had £10,000 a year he would have had to have begged pretty hard before he would have obtained much out the Macedonian Church. The Bishop then went on to say some strong words about Bazaars and Fancy Fairs. He could hardly imagine the Apostle Paul presiding at a bazaar in aid of the poor brethren of Judea. The Bishop of Wakefield himself gets one of the smallest of the salaries of the English bishops.

—The Rev. Sir G. W. Cox, at the Church Congress, said that certain parts of the New Testament are spurious, that others are not inspired, and that "some discourses in the first Gospel were not uttered as they have come down to us, and were perhaps, never uttered at all; discourses in the other Gospels might be in the same case." He says that the Epistles "bearing the names of Jude and Peter," the imagery of the Apocalypse, and the twenty-fourth and twenty-fifth chapters of St. Matthew are simply reproduced from the Book of Enoch. The Rev. Sir G. W. Cox is a very silly and a very ignorant man. He does not know, what every literary man in London knows, that the so-called Book of Enoch was compiled by a Swedenborgian only a dozen years ago, who, Brahmo-like, took scraps out of Buddhism, Brahminism, the ancient religion of the Egyptian and Assyrians, and whole passages out of the Bible, and mixing them up together made two volumes out of them and called one "The Book of Adam," and the other "The Book of Enoch." A stray copy of the latter has evidently fallen into the Reverend Baronet's hands, and with the credulity of most sceptics, he has swallowed the lot at a gulp. Surely there must be some way of getting such men as Canon Isaac Taylor and the Rev. Sir G. W. Cox turned out of the Church of England. Fellowship with such unbelievers cannot be the will of God.

—According to the standing authority on such matters in England, "Crockford's Directory," Canon Isaac Taylor has a house provided for him and one thousand three hundred pounds a year, or one thousand six hundred and twenty five rupees a month. For this heavy salary he has to look after six hundred and two men, women, and children. Of course, there are never any conversions. The man who says that Islam does not need the Gospel, does not know what the Gospel is. Canon Taylor has been grievously assaulting the Rev. H. C. Squires of Bombay because he dared to say that "the presence for several centuries of a very debased form of Christianity is one of the greatest impediments to missionary effort." In this he alluded to the scores of thousands of heathen Romanists in the Bombay Presidency. Sceptics are ready to use any weapon to attack Bible Christianity with, and Canon Isaac Taylor is equally ready to use Muslimism or Romanism to that end.

—The exact number of souls released by the Pope from Purgatory at the late Jubilee mass was one million. He did not give the names of the fortunate individuals. That would have prevented their relatives from continuing their payments to the priests. When will this wicked imposture cease?

—At the recent Annual Meeting of the United Kingdom Alliance, the following resolution was passed:—

That this Council has for some time past viewed with alarm the increasing consumption of ardent spirits in British India. It holds this to be due mainly to the establishment, by the Government of India for revenue purposes, of spirit distilleries and liquor shops in large numbers of places, in defiance of the protests of the inhabitants.

A resolution bidding God-speed to Mr. W. S. Caine, M. P., on his journey to India was also adopted. In his reply Mr. Caine said:—

If the drink revenue had doubled in ten years, there was no reason it should not double again every ten years; and if so, in thirty or forty years India would be as drunken and degraded a country as England was before the United Kingdom Alliance began its beneficent work.

The Drink Party in the Indian Government has not simply to reckon with an individual member of Parliament in meeting Mr. Caine; they have also to reckon with a tremendous force of public opinion in England at his back.

—The Italian editor who is publishing the Bible in parts in his newspaper, has reached a circulation of 50,000 of each issue. He deserves it. An editor of Barcelona is thinking of doing the same in his paper. The widespread publication of the Word of God in this manner, right in the centres of Romish darkness, is striking crashing blows at the forts of error, and they will soon be tottering to their fall.

—Principal Edwards lately delivered an address at Newtown in which, after declaiming about the "stiff and narrow creeds of our forefathers" he compares Science and Theology. He says that in the latter there can be no induction or experiment. Surely this is a mistake. "Believe on the Lord Jesus Christ and thou shalt be saved," is an experiment that the most sceptical can try, and the Christian Church is full of phenomena that call for all the powers of induction that any honest scientific man may possess.

—Another chief of a great delusion has lately died. David D. Patterson of Grand Rapids, Michigan, was called by his followers "The Eye of Jehovah," and it was expected by them that he would never die. He is said to have been apparently a very "holy" man in his life and of a very sweet disposition. This was also the case with the late leader of the "Army of the Lord," better known in England as "The Brighton Delusion," which degenerated into terrible wickedness before it finally fell to pieces. The leader of another great delusion, that of the Agapemonites, is also of a very pleasant disposition, though teaching the most awful errors. It is not sufficient that our life should seem to be outwardly holy. Our doctrine must also be sound, and square with the teachings of the Scriptures. Young converts should always be instructed to look to the Scriptures and Christ for light, and not to any human "leader," however good or holy or pleasant the "leader" may appear to be.

—The Rev. John Alfred Faulkner has an article on "The Roman Catholic Doctrine of Indulgences," in the *Northern Christian Advocate* which is written in a style quite harmless to well-established Christians,

but most dangerous to unconverted children and others in Christian families. The whole of the first part of the article is taken up with arguing for indulgences just as a plausible Romanist would do. The last paragraph only, deals with Protestant truth on this question. Our objection is that the first part would be easily understood by the unconverted. The Roman Catholic religion is a natural religion like Mahomedanism or Hindnism, and a good deal of the Ritualism of the Church of England. It does not require for a person to be born again to understand it. But the religion of the Bible with which the last paragraph of Mr. Faulkner's article ably deals requires the second birth to understand it. So that this style of writing is most dangerous, and if continued in will be preparing hundreds of children in American Methodist families for the great Romanist delusion.

—Mr. Henry J. Atkinson, M. P., is hard at work trying to get the £10,000 debt on the Wesleyan Missionary Society paid off. He has succeeded in raising already nearly a quarter of it, £2,400.

—At the Manchester Church Congress Mr. E. Clifford, treasurer of the Church Army, spoke highly of the work of that organisation. He had just returned from India, and he had ascertained that there was in India an urgent demand for working-men evangelists such as the Church Army sent out. India was made up of villages, and it was impossible that the clergy who were there could overtake the great work that was waiting to be done. There are fourteen thousand working men and women members of the Church Army in England, all of them total abstainers and communicants.

—*The Indian Witness* says:—"The action of the Methodist General Conference, last May, in reference to deaconesses, is already bearing important fruit. Four ladies are under an engagement to come to Calcutta and organize a Home for deaconesses. We understand that this Home will, until fairly started, be under the direction of Mrs. Thoburn. A second institution, but possibly differing a little from the Home in Calcutta, will be opened in Muttra, early in January, while a third has been started in New Orleans, beginning as in Calcutta with four ladies. We are very glad that such a Home is to be located in Calcutta and are sure that it will prove a powerful auxiliary, not only to mission work, but to every form of Christian effort carried on among the English Churches."

—From the same paper we learn that the Baptist Missionary Conference held last week in Calcutta, has been a season of special refreshing and encouragement, and that the two public meetings in connection therewith, were of unusual interest. One of the evenings was given up to ladies of the Zenana Mission, and the other to the brethren. The *Witness* fancies that no one went away from the former meeting thinking that it was a "shame for women to speak in Church." It would have been refreshing for such a misbeliever to have listened to their stirring words of Gospel truth. He would certainly have come away a wiser and possibly a sadder man because of the loss of his mediæval dogmatism.

—The commencement of the cold season is as usual bringing out re-inforcements of mission workers to all missions. The arrivals of many of these have already been noticed in *The Bombay Guardian*. Bishop Thoburn is on the way with his party, and we hear that the Rev. A. P. Telfer, M. A., and the Rev. John Watt, M. A., missionaries of the Free Church of Scotland, arrived in Calcutta last week, to join the staff of the Duff College in Nimtolla Street, and on Wednesday last, another Christian worker for the Free Church Mission arrived by the "City of Calcutta," Miss Emily White, daughter of Rev. Dr. White of the English Presbyterian Church, Kensington. Miss White is appointed to the Normal department of the Orphanage and Boarding School, Beadon Street under the charge of Mrs. K S. Macdonald.

—The labour of Christian missionaries in China has resulted in a total of thirty-two thousand communicants. The English and Indian Government has caused one hundred and fifty millions of people in China to suffer, directly and indirectly, from the opium traffic forced upon them

—The value of that part of the fourth Commandment which relates to cattle used in labour ("Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work . . . . . *nor thy cattle*) has received a fresh illustration in Mr. Hodder's life of the late good Earl of Shaftesbury. Speaking of the work of the latter amongst the costermongers of the East End he says, "It was proverbial at one time, that both ponies and donkeys were shamefully ill-used; but by education and exhortation by the institution of donkey-shows and prizes, and a variety of other means, the men of Golden Lane had come to take a pride in their animals, and had found that just treatment was the wisest policy. With twenty-four hours' rest on Sunday, they would do thirty miles a day without exhaustion; whereas, without it, they did not do an average of more than fifteen." This affords one more proof of the fact that everything that labours, whether man or animal, requires one day's rest in seven if the greatest amount of work is to be done.

—Amongst the marvels of Christianity must surely be reckoned the missionary work, from century to century, of the Moravian Brethren. At their formation they commenced to send out missionaries when they only had six hundred members. They laboured for fifteen years in Greenland without a convert, and yet in dogged faith and patience they went forward and to-day there is not a professing pagan in the whole district which they missioned. Their work amongst the Hottentots is of a similar character, and true to their traditions they are once more the pioneers of an apparently impossible mission. Four of their number are at work right up on the borders of Thibet, and have established three small churches. At one of these churches they have been at work for eighteen years and have made eight converts. Here is a chance for doubters like Canon Taylor to count up the cost of each convert. But let Canon Taylor wait until the Lord of the harvest has brought in the sheaves by-and-bye, and he will no doubt find that as in Greenland, so in Thibet, the time is coming when "a nation shall be born in a day." The never-tiring patience of the Moravian brethren has won many a hard fought field for Christ.

—A great deal too much is made of the difficulties in the way of professing Christ in India. They are as nothing compared with those of the Christian Church in the first century. Not only was there every stumbling-block that is in the way of Christian converts in India, but there was almost certain death in addition. If tradition is worth anything, every one of the apostles except John was cruelly martyred, and Christians were put to death not in tens and hundreds as at the Reformation, but by thousands and by tens of thousands. There is a text which is not one quarter enough preached from in India. "If any man come to me, and hate not his father and mother, and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." Of course, this does not mean "hate" in the human sense. It is quite lawful to love all these relations as much as we can, so long as we love Christ more.

—Some "learned" men say that they are "driven by their conscience" to say and teach all sorts of things subversive of the authority of God's Word. It may be. But we are sure it is not the kind of conscience that Paul speaks of, "purified from dead works to serve the living God." To set up the unregenerated conscience in place of the teaching of God's Holy Spirit is as gross idolatry as the worshipping of Juggernaut.

—Strict Jews spend the whole night preceding the Great Day of Atonement in "prayer" to God. This and other things "atones" for the sin of the previous twelve *months. Valuable as prayer is, it is valueless* apart from *faith* That the unconverted Jew, (or Gentile either, for the matter of that), has not.

—We are sorry to see the report, which we hope is unfounded, that the British East African Company is empowered by its new charter to raise an army. Where native races are fairly treated there is no need of slaughtering machinery. The early history of Pennsylvania is a good instance of this. There William Penn, the first Governor, was told that he and the Quakers with him would not live for twenty-four hours if they did not have a garrison in Philadelphia. He refused to take one, however, honestly buying the land of the North American Indians, and treating them as a follower of Christ should do, lived in the terms of closest friendship with them for seventy years, whilst the colonies around, garrisoned and fortified to their utmost capacity, were living in constant dread, and periodical experience of horrible massacres. There are mighty social laws underlying the Sermon on the Mount, which will be an untold blessing to mankind when the Christian Church obeys them.

GOOD WEIGHT.

There is a machine in the Bank of England which receives sovereigns, as a mill receives grain, for the purpose of determining, wholesale, whether they are of *full weight*. As they pass through, the machinery, by unerring laws, throws all that are *light* to one side, and all that are *full weight* to the other. That process is a solemn parable for us. It affords a vivid similitude of the certainty which characterises the judgment of the great day. There are no mistakes or partialities to which the *light* may trust, the only hope lies in being the *standard weight before* they go in.—*See* Daniel v. 27.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

A FACTORY ACT FOR INDIA.

The Manchester Chamber of Commerce have resolved by a majority of ten that the provisions of the British Factory Acts restricting the hours of labour of women and children should be immediately extended to the textile factories in British India. This is a most important resolution. The Manchester Chamber of Commerce is one of the wealthiest, most powerful and influential of all the English Trade Councils. If once it takes a matter up, it pushes it through with great vigour. There is a proverb in political circles in England, "What Manchester thinks to-day, England thinks to-morrow," and any action decided upon by the Manchester Chamber of Commerce is almost sure to become a speedy practical fact. There is a stubborn pertinacity about "Lancashire folk" that only those who have lived amongst them can fully understand. The emancipation of our Indian factory hands is not far off.

BRADLAUGH'S POISONOUS TEACHINGS.

The Ruin of France.

The *Times of India* speaking on this subject says: "While Germany is increasing rapidly in population in spite of a considerable emigration, about 100,000 a year, France is now stationary, and only remains so because men live to be older now than they used to do. It is calculated by the journal *La France* that her population will actually begin to decrease within a year or two, and after that the decrease will be very considerable. The population of France is now something under 38,000,000, and it is calculated by French statisticians that supposing the present tendencies to continue, in 1921 France will have only 33,000,000 souls, while Germany will have 61,000,000 Great Britain and Ireland 53,000,000, and even Italy 36,000,000. One cannot but suppose that there will be some change in the present tendencies. If it were not so, by 1981, France would only have 25,500,000, while Germany would have risen to 85,000,000, Great Britain and Ireland 79,000,000, and Italy 44,000,000, while Australia and Canada would have between them about 33,000,000. What the United States would have at that time it is rather absurd to calculate Their present increase depends, of course, upon the enormous amount of unoccupied land. It cannot go on at the rate that it does at present, but, if it did, there would be about 427,000.000 in 1921. The curious part of the whole business is that France is at present nothing like over-populated. Compared with England alone, France has nothing like half as many souls per square kilometre, and even including the whole of Great Britain and Ireland we have 112 people per square kilometre against 71 possessed by France. Even the poor sandy soil of Prussia supports 81 souls per square kilometre, while Italy has 100 and Belgium 198. All this low state of population is entirely due to the deliberate intention of the French, who refused to produce so many children as to make the struggle for existence more difficult than it is. It is all very well for the French to be prudent and careful of their own comforts, but if this feeling goes on, it is clear that in one more generation, that is in about a third of a century, France will be rapidly sinking into the condition of a second rate Power."

Epitome of News.

Saturday, November 3.

—A cyclone visited Madras last Wednesday night causing much damage. The storm was accompanied by torrents of rain, nearly ten inches falling on Wednesday. Many trees were uprooted, and all the roads were more or less blocked by the fallen trees. A train was derailed at Chingleput on the South India Railway. The train had a narrow escape, for it had only just crossed the bridge. It seems to have been overturned by the force of the wind, for the twenty-one carriages were completely thrown over, the engine alone remaining standing. The permanent way was all right. The accident occurred on the border of a large tank at Chingleput, the carriages overhanging the water, which was fifteen feet deep. The light was knocked out, and the confusion was great. The force of the wind was such that none dared to venture out until several hours after the accident, when the driver and guard walked to Chingleput, half a mile distant, and returned with assistance. Nobody was hurt. The fields about Chingleput in places were almost five feet under water. The people had to wade along the roads up to their armpits. Owing, it is believed, to the bursting of the tanks or the overflow of the Coonm River, that part of Madras near the terminus of the South Indian Railway at Egmore was inundated three feet more. All traffic along the roads in this part was stopped.

—The *Christian* says: Mr. H. L. Hastings has a decidedly practical scheme of emigration on hand. We hope it may receive due encouragement on both sides of the water. There are twenty thousand farms now lying idle in New England. Their former owners have emigrated to the cities or to the great West These farms can be had on reasonable terms. An influx of Protestant families, who would find church and school privileges in the neighbourhood of these lands, is a great desideratum. The Jesuits have captured the manufacturing towns: they now seek to capture the country. A new class of industrious Protestants would not only checkmate this move, but would open a wide door for needy families in Ireland and England. There ought to be formed immediately a philanthropic committee of Britishers and Americans who would conjointly assist worthy persons to these homes.

—*The British American* is a new paper of great power and promise. It is the organ of the British American Association, an organisation of former British subjects determinedly opposed to Roman Catholic influence in American politics. They already number about 12,000, and are growing in political importance already. Their journal has one characteristic: it speaks out plainly and vigorously against that large class of statesmen who are ever ready to sell their honour, manhood, and constituents for a mess of pottage.

Monday, November 5.

—The new Railway to be built between Jerusalem and the Mediterranean will commence at the port of Jaffa, and run in a south-easterly direction to the Holy City. The construction is attended by many technical difficulties in consequence of the barren and hilly nature of the country through which the line will run. There will be some very steep declivities. Jerusalem itself is situated some 800 metres above the level of the sea, and the territory in its vicinity will require technical labours which will tax the ingenuity of the engineer. If nothing unforseen occurs, the Railway will be finished in 1891.

—On Wednesday the 10th, another terrible railway disaster took place in America, on the Lehigh Valley Railway, Pennsylvania. An excursionist train dashed into another crowded with passengers, and completely wrecked the last three carriages. No less than sixty-one people were killed, and many more were seriously injured. The scene that followed the collision was as appalling as all such scenes are, and many of the details which have come to hand are heart-sickening The accident is attributed to the carelessness of the driver of the second train, who, though the red light of danger was clearly visible for half a mile, kept up the speed of the train. His explanation is that he had been on duty forty-eight hours without rest, and had fallen asleep from exhaustion. If this is so, we can scarcely see our way to blaming the unfortunate man, for Nature's demands in such a case may have surpassed the limits of the will.

—The Canadian Premier, Sir John Macdonald, will, it is reported, shortly visit England for the purpose of consulting the Government on the Fisheries Question. According to a prevalent rumour some modification of the Canadian position is contemplated, the Dominion Government coming nearer to the views of the United States.

—The progress made by the coloured Baptists of the Southern States of America is remarkable. There are in the South 200 newspapers published by coloured men. Among coloured Baptists alone there are 526 institutions of learning, with £350,000 worth of property. They have church property valued at £700,000. At the present rate of increase, there will be 1,600,000 coloured members in Baptist churches in the South at the end of the present century.

—While the corner-stone of St. Mary's Catholic Church at Reading, Pennsylvania, was being laid on Sunday, the platform fell with several hundreds of spectators. One hundred were injured, twenty-three of them fatally.

—A telegram from Aden reports the capture by H. M. S. Osprey, on the 16th September, of three slave-dhows off Mocha with 204 slaves on board. The captains of two of the dhows were killed. Four slaves were also killed during the fight and four more were wounded.

—The bursting of the water pond 800ft. above the level of the city of San Juan de Dios, is South America, was a terrible catastrophe. The collection of the bodies of the drowned and killed was a sad work. The loss of property alone was more than a million dollars in value. The pond was an artificial one, and belonged to a brewer named Nicholas Mena.

Tuesday, November 6.

—According to the new Indian Statistical Abstract, the total acreage of India, according to the Survey Department, is 480,667,094 acres. Deduct 116,615,483 acres, the area of the feudatory and tributory States, and of other districts for which agricultural returns are not obtainable, and with which the figures do not deal, and we get 364,051,611 acres as the area of British India for agricultural purposes. Of this less than half, or 152,834,640 acres, is actually under cultivation, including 22,725,391 acres of current fallows. Of the 166,492,458 acres which is uncultivated, rather more than half is fit for cultivation, and the remainder is not available for that purpose, so that an area of 80 millions of acres in British India still awaits the husbandman. The area under forests, which is not included under either cultivable or uncultivable land, is 40,185,729 acres. The distribution of crops was as follows:—Rice, 23,114,662; wheat,

19,883,040; other food grains, including pulse, 71,439,218; tea, 226,412 (almost wholly in Assam); cotton, 9,852,654; oil seeds, 7,678,382; indigo, 1,034,889. It thus appears that there is practically unlimited scope, so far as area is concerned, for the increased cultivation in India of crops which are mainly intended for export, such as wheat, cotton, indigo, tea, coffee, &c.

—Lord Mount Temple died at his residence, Broadlands, near Romsey, Hants, on Oct. 16. He was the second son of the fifth Earl Cowper, and was born on Dec. 13, 1811. He sat as member of Parliament for Hertford in the Liberal interest from 1835 to 1868, and for South Hants from 1868 to 1880. In 1869 he assumed by Royal Licence the additional name of Temple, and in 1880 he was created Baron Mount Temple, of Mount Temple county Sligo.

—An explosion of a terrible nature, took place at Calais on the steamship *Ville de Calais* on Oct. 16, in the dock between the railway station and the little village of Baraque The *Ville de Calais* was a new vessel, and engaged specially in the petroleum trade between Calais and New York. For that purpose she was specially fitted with tanks and tubes for carrying the oil. The vessel lay at the end of the dock, scarcely 100 yards from the petroleum reservoir, which is erected on shore. At the time of the explosion water was being pumped into her ballast tanks, and it is supposed the explosion was caused by one of the engineers taking a naked light into the ship's hold to examine these tanks, the light communicating with the gas which had generated from the petroleum. The hatches of the vessel were all enclosed, so that the gas was confined, which, no doubt, accounts in a great measure for the violence of the explosion, which was so terrific that it shook the ground for five or six miles round Calais. The effects of the explosion are visible, more or less, in every part of the town. Windows are smashed in all directions, and, in some cases, large plate-glass windows have been shaken out of their frames It is thought that only four persons were killed.

—Most Englishmen, says the *Rock*, have special interest just now in Egypt, and there is no subject of higher importance than the diffusion of the Bible there. The Bible Society's four colporteurs in Lower Egypt have all been invalided, but during the months of June and July they have sold over a thousand copies of the Scriptures in part or whole. One of the most interesting returns in the Report is that dealing with the distribution of Bibles on board the vessels passing through the Isthmus Canal. The English captains do not always give the colporteur the welcome he might expect, but the Russians there, as elsewhere, are eagerly wishing to become possessors of the Book of God.

—It is the policy of the Bible Society to aim at the formation of Native Bible societies where such do not already exist, and in countries where they can, more effectually than a foreign agency, carry out the work of Bible circulation. This is the case in Denmark, and the Danish Bible Society, "at last taking to heart the repeated intimations it has received that the British Society will by degrees withdraw its expenditure in Denmark to enable it to devote the funds to heathen and Mohammedan lands," is showing unusual vigour in its work. It has published new editions, lowered its prices, and undertaken colportage work. This is welcome information, and a sure sign of hearty progress.

Wednesday, November 7.

—Looting has been practically stopped in the Ganjam district. A large number of men have been arrested. Some rain has fallen, but far from enough.

—The P. & O. S. N. Co.'s s. s. *Arcadia*, with the outward English mails of the 26th ult., left Aden for Bombay at 9 p. m. on Monday night; and the s. s. *Victoria*, for Colombo and Australia, at 10 p m. the same day. The *Arcadia*, may be expected to arrive in Bombay about 10 a. m. on Saturday.

—At the invitation of the Hon. Sir Dinshaw Manockjee Petit, Kt., a meeting of a few representative members of the native community was held at his residence, at the Fort, Bombay, to consider what steps should be taken for the relief of famine-stricken people who have come and are coming to Bombay from different parts of the presidency. It was suggested that they should adopt the plan of feeding which was adopted by the late Ramjee Madhowjee about eleven years ago, which was to erect a large shed on the Port Trust estate, to cook rice there, and feed the immigrants upon what was called *khichree* at a cost of from one anna to one anna and a half per head. They should first feed the people on *khichree* and leave other plans for future consideration. The meeting decided to appoint a committee for the purpose of affording immediate aid by feeding the immigrants from different parts of the presidency. A subscription list was then circulated amongst the members, and about Rs. 5,000 were subscribed on the spot.

—One at least of the Kathiawar States, that of Bhownuggur, is doing its best to prevent an unnecessary emigration of its subjects in search of work or charitable relief. The Durbar has set in operation relief works in various directions, and distressed people who are unable to work are provided for by the bounty of the Maharajah. It is doubted if all the immigrants into Bombay who represent themselves as having come from Bhownuggur are really from that State, as orders were given some time since prohibiting the departure of distressed people from the ports of Bhownuggur, Mahava, and Sultanpur.

—The Southern Baptists have a successful mission in Cuba In the two years since their first church was organised 1,100 have been baptised.

—On October 13th, the sixth anniversary of the United Kingdom Railway Temperance Union was celebrated in the Holborn Townhall, London. The union was founded at a meeting in Exeter Hall in October, 1882, with the object of promoting religion, temperance, and thrift amongst the 370,000 railway servants of Great Britain. Affiliated branches have been opened on the London and North-Western, Midland, London and South-Western, Great Northern, Great Eastern, Metropolitan, Caledonian, North-Eastern, and Dorset and Somerset Railways: the yearly membership showing an increase from 4,504 in the year 1883 to 12,578 at the present time. The organisation is conducted on unsectarian and non-political lines.

—University College, Toronto, has decided to send out a missionary into foreign fields. The missionary, Mr. J. S. Gale, is a graduate in Arts of Toronto University, and the field chosen is that most interesting of countries, Corea, the "hermit country." Mr. Gale goes as a lay missionary, and his entire support is guaranteed for eight years by the graduates and undergraduates of the University.

—About half past six o'clock on Monday evening the tug steamer *Clive* collided with the ferry *Mongolia* at Matia Bruj, Calcutta the result being entire loss of the latter with a number a Native passengers. As the ferry boat reached Matia Bruj she steered towards the jetty there to pick up some more passengers, when the tug *Clive* came up the river. The latter in order to avoid a collison altered her course and steamed towards the same jetty. The Serang in charge of the *Mongolia* it is alleged, attempted to cross the bow of the *Clive* to get alongside the jetty first, when the former came right across the other vessel. The *Clive* at once stopped her engines, but before she could be backed, the collision took place when the *Mongolia* sank at once with all hands on board. Nine out of the thirteen of the crew and a number of passengers were saved.

Thursday, November 8.

—It is notified that, after the 3rd November the postage from British India to the Australasian colonies will be five annas per half ounce.

—The Government of India have sanctioned the construction of an extra reservoir for the improvement of the water supply of Simla.

—The following is the report of the prospects of the cotton crop in the Central Provinces:—The principal cotton-growing districts are Wardha, Nagpore, Nimar, and Chindwara, and in each of these a good crop is expected. In the Northern districts prospects have been impaired by the heavy and continuous rain which fell at the commencement of the season But these districts are not of much importance as cotton exporters. The estimates have been framed on the assumption that a fall of rain occurs very shortly. If this fails, the result will fall considerably short of expectations.

The five gentlemen who rank as the highest average scorers at cricket during the past season are all teetotallers.

—The most important mission in Persia is that of the American Presbyterian Church. It was commenced in 1834 by the American Board, and afterwards transferred to the Presbyterians. It reported the first of this year (1888) five stations, several out-stations, 13 American ordained missionaries, 40 native ordained and 43 native licensed ministers, 5 American lay men and 32 American women missionaries, 147 native lay missionaries, 25 churches, with 2,199 communicants, of whom 290 were added last year, 122 schools, with 2,846 scholars, and 5,002 Sunday school scholars. The Natives last year contributed 2,462 dols. towards the support of the mission.

—The Dewan has just made his annual statement to the Representative Assembly in Mysore, and one of the most interesting sections of it has to do with Excise The increase of revenue from this source during the past year alone is 3¼ lakhs of rupees. This increase has taken place in spite of the fact that "the selling price of arrack is now pitched much higher than it ever was"

—There are now two and-a-half millions of total abstainers in the United Kingdom.

Friday, November 9.

—The Crawford Commission has sat daily at Poona and has been principally occupied with the same cases as were before the Court in the Hanmantrao trial. Dabir's case being just concluded An important corroboration of the actual receipt by Mr. Crawford of the Rs. 2,000 in Sindekar's case, was adduced in the evidence of the clerk of the French Bank, who proved the placing to Mr. Crawford's account of Rs. 2,000 on the date in question.

—The total number of deaths registered in Bombay during the week ending Tuesday, 6th Nov., 1883, was 472, being 16 more than the preceding week and 96 more than the week ending the 1st Nov., 1887; 79 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 27; Brahmins, 14; Lingayet, none; Bhattias, 10; Hindoos of other castes, 203; Hindoo outcastes, 38; Mussulmans, 125; Parsees, 26; Jews, 2; Native Christians, 15; Eurasians, 4; Europeans, 7; while the rate of mortality per 1,000 of the population was 25·20. There were 127 deaths from remittent fever, being 64 more than the last week and 20 more than the corresponding week of last year. There were no deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 79, 20, and 6

last week, against 70, 16, and 7, respectively' in the corresponding week of last year. During the week 335 births were reported in the different districts.

—The rate of exchange on demand stands at 1. 4 9-16d. and at three months' credit at 1. 4¾d.

TELEGRAPHIC NEWS.

Zanzibar, November 1st: Couriers who have just arrived here from Tabora report that Arabs trading in the interior met Stanley's rear guard at the end of last November to the west of the Albert Nyanza and south-east of Sanga. Stanley was then two days' march ahead. The strength of the expedition from various mishaps had been reduced to two hundred and fifty. Great suffering had been experienced in traversing the forest and marshy regions, and fights with the Natives for food had been numerous. Many of the party are dead and missing and forty were drowned in crossing a river. Stanley himself was well, but he and the majority of his escort had just recovered from fever, which caused a halt of three weeks. Stanley hoped to reach Wadelai in January last.

Simla, 5th: The troops engaged in the Black Mountain Expedition on the termination of the work among the Allaiwals return to India. Their return march will probably commence in four or five days.

Berlin, 5th: Germany is negotiating with England and the other Powers for the repression of the slave trade and the stoppage of the supply of ammunition to the eastern part of Africa. A favourable issue is shortly expected.

London, 6th: The Report of the Royal Commission on Currency has been issued. Three-fourths of the Commissioners are in favour of International Bi-metallism, the essential features of which should be the free coinage of both silver and gold at a fixed ratio, the payment in either coin being at the option of the debtor. Mr. D. M Barbour dissents from this proposal, and in a long and able paper points out that a further fall in the value of silver might lead to a cessation of coinage in America and India, the imposition of heavy import duties in India, and injurious consequences to that country and to England. He therefore urges immediate action, and suggests the repeal of the duty on silver plate, and the issue of ten shilling notes and one pound notes based on silver. This would diminish the divergence between the relative value of the two metals, and would generate confidence in silver. Mr. Barbour adds that it is desirable that the British Government should recognise the principle of a double legal tender.—Parliament re-assembled to-day. In the House of Lords, Lord Salisbury said that England had assented to a proposal made by Germany for naval measures on the east coast of Africa for the prevention of the export of slaves and the import of arms. France has agreed to recognise the blockade, including the right to search vessels under any flag. The French Government will also send a man-of-war to co-operate with the English and German ships. In reference to the Sackville West incident his Lordship promised to lay the papers on the table of the House to-morrow, but said he would defer making any statement on the subject.

London, 7th: The papers relating to the Sackville West incident show that Mr. Phelps, the American Minister in London, complained to Lord Salisbury especially regarding the statements made by Sir Sackville West to the reporters who had interviewed him, which cast certain reflections on President Cleveland. Mr. Phelps then asked that Sir Sackville might be re-called, and Lord Salisbury declined to comply with the request until he had seen the statements in question. Thereupon Sir Sackville's passports were handed to him at Washington.

Simla, 7th: The retirement of the Black Mountain Expeditionary Force continues. Several corps are back in British territory. The Pariari Sayed's *jirga* have paid a portion of the fine and are collecting the rest.

Washington, 7th: General Harrison, the Republican candidate, has been elected President of the United States. General Harrison was elected President by a majority of thirty-five votes. President Cleveland carried New York City by a majority of fifty-seven thousand, but General Harrison carried New York State by a majority of fourteen thousand, thereby deciding the election.

London, 8th: The Parnell Commission have been occupied this week chiefly in hearing evidence connected with outrages and murders. With regard to the joint naval measures to be taken for the suppression of the Slave trade, England, Germany, France and Portugal will establish a cordon of gunboats extending from Suakin to Mozambique. Mr Gladstone, addressing a meeting of seventeen thousand people at Birmingham yesterday, charged the Government with shameless disregard of the law in Ireland. He said the Unionists were fighting a hopeless battle and were doomed to speedy extinction. He adjured his followers to persist in the policy of fostering the affection and good-will of the Irish towards the English.—Sir Lepel Griffin has finally made up his mind not to go to Hyderabad.

THE GOOD A TRACT MAY DO.

Above five years ago, in a small country town in England, there was a very earnest band of mission workers, connected with the Wesleyan Church.

They divided the town into districts for tract distribution and cottage services, which were worked by earnest young men and women, of the "dare and do anything" type.

Among these workers was one young lady who might have been thought to be too quiet to do much good anywhere. But underneath that quiet exterior burned a real love for souls and a desire to win them for God. In this young lady's district, there was a public house, where she often saw a man whom she knew very well, and who, when his drinking fits were on, thought nothing of pawning all the furniture in his house, not even leaving his wife a bed to lie on. The young lady resolved to make that man the subject of special prayer and effort.

One Sunday afternoon when she came as usual to the inn, this man was just inside the door. She asked the Lord to direct her in her choice of a tract, and gave him one entitled

"GOD WILL NOT BE MOCKED."

The man glanced at it, gave a short laugh, and put it in his pocket. The young lady went home to pray.

A few days after this at some special services held by the workers at the Wesleyan Church, this man was one of the first to come out and give his heart to the Lord. He is now Secretary of the very Mission Band, at whose members he used to jeer and scoff. He says that but for that tract, and the quiet earnest words spoken with it, he should probably be in his grave now, instead of having a happy temperance, Christian home. Cheer up then, workers; forward go; the Lord is on our side; and He can and will use even the seemingly weak and powerless instruments to do mighty work for Him; if only our lives are wholly given to Him, and "ye like men waiting for your Lord, with your loins girded." There is no time for delay. Millions are perishing around us. What are you doing? or what will you do?

M. M. R.

BOOKS—LARGE AND SMALL.

SALVATION, WHAT IT IS, AND HOW TO SECURE IT (31 pp. Mafasilite Printing Works, Mussoorie), is by the Rev. Thomas Evans of Mussoorie, the missionary who is about to accompany Mr. W. S. Caine, M. P., in his tour round India on the Drink question. It deals with the extreme simplicity of God's plan of salvation, insists upon the equal necessity of the new birth for the high-placed official with the poorest in the land, the non-necessity of religious ceremonials to Salvation, the fact that Salvation is entirely a free gift from God, the necessity of heart faith as distinguished from a historical or intellectual faith and the necessity of cutting off all other sources of hope for Salvation except in Jesus Christ and Him crucified. It is a most excellent little pamphlet and should be widely circulated amongst Ritualists, the Brahmoists, and others who are confused in their notions of what Salvation is, and how it is to be obtained.

A notice of ROMAN MAT KHANDAN will be seen in our correspondence columns. It is to be obtained from Gossner's Mission Press, Ranchi. Price four annas.

HINDUSTANI KALISIYA KI GIT KI KITAB, published at Lucknow at the Methodist Publishing House, price three and five annas per copy, is one of the cheapest and most excellent of Hindustani Hymn-Books. In addition to the usual number of standard hymns, *bhajans* and *gazals* known in North India it contains the *bhajans* and *gazals* of Mrs. Bates' "North India Tune Book," and also those of the "Hindustani Choral Book" by Mrs. E. M. Scott of Muttra. It does not take a very far-seeing prophet to predict a large circulation for this little work.

In the CHINESE RECORDER AND MISSIONARY JOURNAL for October Dr. Edking strongly argues for the insertion of the word China in place of Sinim as the more correct rendering of Isaiah xlix: 12, which would then read as follows, "I will also give thee for a light to the gentiles, that thou mayest be my salvation into the end of the earth . . . . . Behold these shall come from far: and, lo these from the north and from the west; and these from the land of China."

THE THIRTEENTH REPORT OF THE BETHEL SANTHAL MISSION is as usual full of hope and victory. The founder or director, Pastor A. Haegert, gives some of his experiences since he gave up £360 a year to live in the jungles on £60 a year. When he commenced there was not a single Christian in his district, to-day there are eighteen churches and Christians in forty villages. He gives some of his experiences in collecting. Wanting support for twelve more Native teachers he asked a very wealthy professing Christian for £6 a year to support one. He would not, and shortly after a fire broke out by which he lost £30,000, and twelve months after he died. The next one he asked was also very wealthy. He likewise refused, and going to the Himalayas met with a carriage accident from which he died. After asking these two, and getting refusals, he engaged the twelve preachers without asking anyone else, and trusted to the Lord to bring the money in, and the money came. His address is Bethel viâ Jamtara, E. I. R. Bengal.

The Rev. Brocklesley Davis, M. A., has compiled a very interesting list of NINE HUNDRED SANSCRIT WORDS, (Benares, Medical Hall Press, price one rupee) comparing them with similar terms in English, Greek, Latin and Hebrew, showing the relationship between the eastern and western languages.

The second volume of THE ANGLO-INDIAN CODES by Whiteley Stokes, D. C. L., is just issued from the Clarendon Press. It deals with Adjective Law and is a valuable work. The two volumes together will form a standard authority on Anglo-Indian Law.

FALLEN MEN IN INDIA.

THEIR INFLUENCE IN NEWSPAPER OFFICES.

The murder of the six "unfortunate" women in Whitechapel has given rise to the publication of a large number of letters on the state of morality of the British Metropolis. Most of the writers dwell upon the immorality of the fallen woman, but leave the fallen man out of the question. The hundreds of "fallen" women, Native and European, which exist in Bombay, mean the existence of at least five times their number of fallen men. The fallen women are "segregated" to certain streets, but the much more perilous class of fallen men are almost everywhere, dispersed among the pure—in private families, in important official positions, passing us in the streets, standing by us in the shops, sitting by our side in railway carriages and trams, and sometimes attending the house of God. Perhaps one of the most dangerous places for a fallen man to be in is a newspaper office. We know of several cases in London and Bombay where this is the case, and the disreputable articles poisoning the minds of thousands which occasionally appear are traceable to the fallen man's influence. His sympathies are on the side of men like himself, and the fact of an official in the Government being immoral, is a sufficient reason for upholding him in the eyes of the fallen writer for the newspaper. The Social Evil will never be settled until the fact of the existence of the fallen man is faced. He constitutes at least five-sixths of the whole question.

FALLEN MEN AS RULERS.

BY MRS. JOSEPHINE E. BUTLER.

I hope the day is past in which it could be said or believed that it was possible for a man who was corrupt in his private life and character to be a useful, just, or beneficent ruler. Who can reckon up the miseries, the wrongs, the soul-murders, and the destruction of young lives which have been going on for years past, owing in a great measure to the shameful state of our laws on questions bearing on morality, that shameful state being obstinately maintained year by year by men in Parliament whose very presence there is a block to all good and pure measures? The time has come for plain speaking. When women who, like myself, have done what they could to save a few of the lost, have looked at such men in Parliament, and heard them arguing in favour of vice-protecting Acts, and against any proposed modicum of protection for little girls, they have felt sick with anger and sorrow, in their knowledge of facts of which they could not speak, because none would have believed or heeded their words. We have listened to cynical arguments in favour of the protection of male vice from men in that House of Commons, whose illegitimate children and cast-off paramours we have sheltered and nursed in their disease and poverty and desertion, and the victims of whose seductions we have laboured hard to restore to hope and a new life. Sometimes, after looking down from the ladies' gallery there, or vainly arguing with some hardened sinner in the lobby, we have returned to our almost hopeless work among their victims. I have seen a mother, wild with grief, kneeling by the dead body of her young daughter in my own house, where my husband and I had received the dying outcast, and heard that mother shriek the name of the man, the gentleman, the "honourable member for——," who had ruined her child. "If that man could but see her now!" she cried. "O God, keep me from thoughts of revenge and blood!"

A GREATER DANGER THAN CHOLERA.

A correspondent writes to us of his first trip on Indian Railways. He says, speaking of the railway bookstalls, "There is nothing to compare with them for vileness, even on Continental railways. Translations of the worst French novels, even one which made many of the author's supporters in Paris revolt from him, are on sale in the most conspicuous places. From enquiries made from the keeper of the stall at one of the principal stations in the Central Provinces, I found that the largest sales were made from the shelf which contained these works. He stated that as many as one hundred copies per month of these 400 page bundles of lasciviousness were disposed of. Of course this sale of 100 copies means a great deal more than one hundred readers. Each book will probably have scores of readers before it is worn out, or righteously destroyed by some clean-minded individual into whose hands it happens to fall." It is a terrible state of things that "the ruling race" in this land should so greedily seek after these things. If there is not a speedy spiritual revolution amongst the Europeans in this country, it will inevitably be transferred to the hands of a nation more righteous than they. All history proves the certainty of this. Christ and Christ's people are going to reign on this earth. If the English in India will become Christ's people, they shall reign, if not "Thus saith the Lord God; Remove the diadem, and take off the crown: . . . . . exalt him that is low and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him."—*Indian Purity Trumpet.*

A HEAVY DEBT.

The *Bulletin de Statistique du Ministère des Finances* says that seven milliards seven hundred and ten million francs (£ 308,400,000) have been spent by the French Government since 1870. This is in excess of the expenditure provided for in the ordinary estimates. Of this enormous sum only £84,840,000 have been paid. The rest £323,560,000 is borrowed money which it is pretty safe to say will never be paid, the National Debt of France being the heaviest in Europe. These mines of wealth have been thrown away on military expenditure. The "glory" of war is one of the ghastliest shams which ever cursed this earth.

A Temperance society, founded by shoemakers, has just been formed in St Petersburg. Already it numbers 1,200 members, and is increasing at the rate of 150 a week. This is indeed "good news from a far country."

KEEPING HIS WORD!

The head clerk of a large firm in Charlestown promised an old customer one day half a bale of Russian duck, to be on hand at one o'clock, when the man was to leave town with his goods. The firm was out of duck, and the clerk went over to Boston to buy some. Not finding a truckman, he hired a man to take it over on his wheelbarrow. Finishing other business, on his return to Charlestown the clerk found the man not half way over the bridge, sitting on his barrow, half dead with the heat. What was to be done? It was then 12-30, and the goods were promised at one. There was not a moment to lose. In spite of the heat, the dust and his fine clothes, the young man seized the wheelbarrow and pushed on. Pretty soon a rich merchant, whom the young man knew very well, riding on horseback, overtook him. "What," said he, "Mr. Wilder turned truckman?" "Yes," answered the clerk. "The goods are promised at one o'clock, and my man has given out; but you see I am determined to be as good as my word." "Good, good!" said the gentleman, and started on.

Calling at the store where the young man was employed, he told his employer what he had seen. "And I want to tell him," said the gentleman, "that when he goes into business for himself my name is at his service for $30,000." Reaching the store, which he did in time, the high price set on his conduct made amends for the heat, anxiety, and fatigue of the job. Keeping his word—you see how important it is regarded. It is one of the best kinds of capital a business man can have. To be worth much to anybody, a boy must form a character for reliability. He must be depended upon. And you would like to know, perhaps, that this young man became one of the most eminent merchants of his day, and known far and wide, both in Europe and in America. His name is S. V. S. Wilder, the first president of the American Tract Society.

"Is Satan bigger than me?" said a little girl. "Yes," replied her father. "Is he bigger than you?" "Ah, yes," was the sad reply. "And is Satan bigger than Jesus Christ?" "No." "Well, then," said the little one, brightening up, "*I don't care a rap for him!*" Let big men, for once, learn a useful lesson from a little girl. As soon as Christians really believe that Christ is stronger than the devil, there will be a wondrous change in their life and work.

A rather gaily-dressed young lady asked her Sunday-school class "What was meant by the pomps and vanities of the world?" The answer was honest, but rather unexpected; "The flowers on your hat."

WORDS AND DEEDS.

They do the least who talk the most;
Whose good designs are all their boast!
For words are dew,

They do the most whose lives possess
The sterling stamp of righteousness:
For deeds are true.

And if the heart be pure and good,
The life will be just what it should,
Not dew, but true.

EXPECTATION CORNER;

OR, "IS YOUR DOOR OPEN?"

THE necessity of an out-pouring of the Holy Spirit on Mission work in this country is becoming increasingly realised, and longed for as never before. The missionary gatherings at Lucknow, Ahmednagar, and Calcutta have recognised this. Signs are not wanting of the first droppings of the showers of blessing. What those showers will be depends on the earnest, united, believing prayer and EXPECTATION of the servants of the Lord of the Harvest. The following allegory is calculated to convey somewhat forgotten truths with regard to the watchful expectation which is a necessary adjunct to believing prayer. It is published as a booklet by Partridge, London. Those of our readers who have already seen it will be glad that we are printing it here for the benefit of the many who have not.

"A CHRONICLE OF THE REDEEMED LAND."

Adam Slowman lived in a cottage on the Redeemed Land, which was a portion of an estate so large that—go which way you would—you could not see beyond it. The Owner of this land was honoured far and near; and, on the particular part of the property to which Adam belonged, He was most especially loved and obeyed. The reason why it was called the Redeemed Land was that, after a rebellion a long time before, which had brought the people to what looked like hopeless ruin, His own Son had, by actually coming and living like a poor cottager amongst them, and toiling as one of them, worked out a plan for their being taken once more into favour, by paying in His own person the fine which had been laid on them as a forfeit for their evil doings.

He was getting on in life, was Adam, and he had for a long time been settled in his house on the Redeemed Land, which, if you look carefully in the map of the property, is written down there as the "*Land of Forgiveness of Sin.*" But he was a slow scholar, and used to grumble that his sight wasn't so good as it might be in looking up his covenant, which all the same he held to firm and fast, as his one security for the promises on which he counted.

Adam lived poor, so to speak, when he might have lived rich. His windows were dull and clouded, when, if only he had rubbed away the cobwebs and dust which darkened them, a glad sunshine would always have brightened every room in the cottage. He complained of a want of fresh water; but, as his next-door neighbour often reminded him, he had only to see that his own pipe, connecting his place with the living fountain from the hills, was kept clear and open, to have enough and over without stint or hindrance.

Then he used sometimes to bemoan himself that food was scarce. "Why man," said his next-door neighbour, Widow Fulljoy, when she heard this, "you're bringing up words, in saying that, which seem like accusing our lordly Master of keeping His tenants half-starved! Isn't His own granary, where food enough is stored for generations to come, right there in sight of our windows, and all you need bought and paid for, that you might have it free? You must know as well as I do that you've only to give in a petition, and get it rightly signed, and wait for the answers, to have day by day enough, not only to keep you from starving, but, what's more, to make your countenance appear fatter and fresher than that of the children of any other king!"

"Ah, neighbour," Adam would reply, in a voice as dreary as the wind in winter, "you're right, I often do believe! But you seem to get hold of things which I can't. That oil of joy for mourning, found to you year by year, is what I don't see how I'm ever to come in for. I don't think it's down in my covenant; no, nor clothes like yours. That garment of praise for the spirit of heaviness, which our visitor said the other day was the livery we are expected to wear all down this way—it's a deal richer clothing than, it seems to me, I've got a right to put on, poor and worthless as I am. I *do* thank Him in my poor way for all He's done for me, but—but—"

"But you think it's humbler to tune '*O come let us sing unto the Lord; let us heartily rejoice in the strength of our salvation!*' to the DEAD MARCH IN THE LAMENTATIONS," put in Widow Fulljoy, with energy, "or to sound it out, or, what's nearer the truth, sorrow it out, as if it was somebody's else's praising you'd got to do by mistake, having no right to a thanksgiving of your own! Why, man, people had best put on black crape over their helmets of salvation to show their humility in that sort of praising, instead of looking right up to the One who's saved them with, 'He loved me and gave Himself for me,' in their song."

"Now, I *do* think you're a bit too strong there, neighbour," said poor Adam, meekly; "if you was as poor as I am, you'd know how hard it is to sound out one's thanks like that. I wouldn't be the one to bring a discredit on my dear Lord, no not for all the world; but, you see, we're different. We 're the same family, I know, but—but—you're a richer branch. Yes—there it is!" repeated Adam, as if he had got hold of a new light with a ray of comfort in it; "I feel as if I was a sort of poor relation to you, and couldn't ever hope for all that's granted to those with stronger faith."

"'Poor relation,' man! and pray what call have you to be poor, with bank-notes there hidden away between the leaves of your Covenant-book, which are never so much as taken out and presented? I do declare," she said, half to herself, "he's like that poor crazy nobleman down in the shires that was richer than a prince, and had got the notion into his head that he was nigh on bankrupt, and half-starved himself and his family as well, and died after years of leading the life of a pauper.

"Dear old friend," she continued, gently, "*do* think that it's hard on a rich Father—loving as He's rich—when His children go poorly clad and complaining of scarcity. But I see how it is: you're weak and you're getting on in years, and you feel as if it was too much for your head to be thinking out a deal of what's told us in our covenant of our Lord's plans of providing for His own. So it seems to me what you've got to do is to ask him to do the *remembering* for you as well as the giving, that's it," she nodded to herself—"the remembering and the giving both—the seeing what you want and the making it good out of His great love and riches. I know for certain, neighbour, if only you send in a petition like that to His great house, He'll see to it directly and answer it."

"But how shall I put it into words, neighbour?" said Adam. "Somehow my petitions only seem to get to Him now and then; you're a deal a better scholar than I; now that I'm old and a bit dim of sight and slow of understanding."

"Well, it seems to me there are words ready found for us," answered Widow Fulljoy, going to a cupboard in which Adam's Covenant-book was carefully kept, Here are some:—

"'*Lord, I am oppressed; undertake for me!*
Plead Thou the causes of my soul!
Arise, O Lord, plead Thine own cause!
Be surety unto Thy servant for good.'

"'*Show me Thy ways, O Lord: teach me Thy paths. Lead me in Thy truth, and teach me: for Thou art the God of my salvation: on Thee do I wait all the day. Remember, O Lord, Thy tender mercies and Thy lovingkindnesses: for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to Thy mercy, remember Thou me, for Thy goodness' sake, O Lord!*'

"Send in those words, Adam, and see what they will bring you. Here you must add:—'*This petition comes from my Lord's humble servant, who is waiting with open door his Lord's answer*'"

"If only He will deign to read it and send an answer!" sighed Adam, doubtfully.

"If only!" echoed Widow Fulljoy, with a sort of receipt in advance in her tone. "Why, neighbour, one would think you lived in the land of condemnation instead of the Land of Forgiveness of Sin! 'a land of hills and valleys, and which drinketh water of the rain of heaven: a land which our Lord careth for: the eyes of our Lord always upon it, from the beginning of the year even unto the end of the year.' *If only!* I know how it was with me when I sent in that very same petition, long ago, and how, with all sorts of blessed incomings, I got back this note with the post-mark from my Lord's own palace—'Good and upright *is* the Lord: therefore will He teach sinners in the way. The meek will He guide in judgment; and the meek will He teach His way. All the paths of the Lord *are* mercy and truth unto such as keep His covenant and His testimonies.' Oh, it *was* brave to get a token like that," she added, "and all as true as the sunlight."

"At all events I shall hope something may come of it," answered Adam. "I don't want to seem ungrateful, neighbour," he still murmured, "but often and often, when I *have* sent a petition, and really from my heart, it hasn't seemed to make much difference."

"I wonder whether you've seen to the terms of our Covenant-book was the reply. "The sending in the petition isn't all. There are three parts to that blessed trade with the palace of our Lord. Look here, it says, "CONTINUE *in prayer*,' then 'WATCH *in the same*; and then, when you've watched—and when did He ever tell you to watch in vain?—*then*," continued Widow Fulljoy, triumphantly, "then the *thanksgiving*. Ah! that thanksgiving! it's like all one's life-joy worked up into a psalm."

It was with a half-sigh of relief that Adam signed his name to his petition. After he had written it down, and put it into the post-office set up beside his door by the Lord of the estate, he seemed ever so much lighter while his old friend showed him in his own book a record of how that same Lord had cared for His people long ago, when they were cast down and too low to take hold of the promises which were there waiting for them to claim.

(*To be continued*).

SALVATION ARMY.

The daily Gujerathi service of the Salvation Army at Cowasji Patel Street is altered to 7-0 p. m. on Sundays and week-days alike. A new Marathi preaching place has been opened by the S. A. at Chinchpoogly. The meeting here is daily at 6-0 p. m. Another Marathi meeting has just been started at Khetwadi Back Road which is held at 7-0 p. m. every day. The opening meeting last Tuesday is reported as being packed. The meeting at the Headquarters remains the same viz: 8-0 p. m. week-days and Sundays. The meetings at the Novelty Theatre are still being continued every Sunday night, during Mr. and Mrs. Tucker's absence in other parts of India. There are between seventy and eighty Salvation Army officers resident in Bombay at the present moment; most of them learning the languages. They badly want Marathi and Gujerathi interpreters. Those willing to help in this way should apply at the Headquarters in the Fort. Tram and Rail fares will be paid.

—"Some of the noblest Bible characters were men who travelled to heaven through dark nights and in the teeth of many a blizzard."—*Cuyler.*

Bombay Church Directory.

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 7-30 a. m. Sabbath School at 3. p. m. and Marathi service at 4 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8.
Cowasji Patel Street, Fort, ditto. at 7.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at Mr. Gladwin's, Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

RATES OF SUBSCRIPTION.	Rs.	as.
One year, delivered by messenger in Bombay.	6	0
Ditto with postage to any part of India ...	7	10
Ditto ditto America or Australasia.	9	4
Ditto ditto Great Britain	10	14
Single copies	0	2

Subscriptions, advertisements, and all business communications, should be sent to "The Manager, *Bombay Guardian,* Tardeo, Bombay." Any irregularity in the receipt of the *Guardian* should be at once reported to him.

Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian,* Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive subscriptions and Advertisements.

SATURDAY, NOVEMBER 10TH, 1888.

NOTES AND COMMENTS.

"Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."

Some of the readers of *The Bombay Guardian* are aware that its Editor has recently returned from England. His journey thither has enabled him to make arrangements of a large character for the improvement and development of this paper. What some of those arrangements are will appear in the course of a few weeks. The marked and extraordinary signs of the LORD'S approval upon the plans in question, afford substantial ground for confidence that He is going to give a rich blessing in the future upon the efforts that will be made in connection with the *Guardian* for the overthrow of unrighteous institutions, and for the furtherance of evangelical Christianity. The *Guardian* is not a commercial speculation. Whatever profits may accrue in this enterprise will be scrupulously and sedulously devoted to the LORD'S work. The sole object of those who are responsible for the conduct of the paper may be reverently expressed in one paragraph of the Lord's Prayer, "THY kingdom come. THY will be done in earth, as it is in heaven." In this work for GOD, for India, for humanity, it cannot be doubted that there will be the prayerful and practical sympathy of those who look back with feelings of profound thankfulness to the long and honourable career of the *Guardian,* under its late revered Editor, as the champion of every good and holy cause.

REV. W. H. J. PICKEN, of Bangalore, writes in the *Harvest Field* that the Hindu community of Bangalore has been recently thrown into a state of alarm and excitement on account of the remarkable conversion of a Zenana pupil, the daughter of a respectable Native family, residing at Alsûr, a suburb of that city. The young woman in question is rather more than eighteen years of age, and although married in her childhood, was still residing at her father's house, as her husband was an imbecile, and she had never lived with him. For about a year she had been getting instruction from a Zenana lady belonging to the Wesleyan Mission. From the beginning she manifested a keen interest in the history of the Saviour, of whom she had heard from a Native Christian woman in years gone by. She frequently spoke of her determination to become a Christian, and her growth in the knowledge of the Lord was marked. On the 11th ultimo, she left her home, without giving any previous notice of her intention either to her parents or to the mission ladies, and appeared at the Mission house about eleven p.m., stating that she had come alone and had "come for God," which she explained to mean to become a Christian. Testing questions were put, but it was evident that it was no impulsive act, but a settled resolve which she was carrying out, and that she had counted the cost. Her parents had to be told the next day. At first they treated the matter lightly, but finding that she would not return, sent a chief constable and serjeant of police who, of course, could only take her deposition. Her baptism took place on the following Sunday. She was publicly catechised in an assembly of 200 persons and gave a clear statement of conversion. Since that, various efforts have been made by her caste people to get hold of her. Mr. Picken's account of her calm, trustful, and determined attitude, amid the trying and perilous experience she has had to pass through, calls to mind the heroism of some of the Lord's disciples in the first ages of the Church. This case looks like one of solid conversion. God bless her.

Evidently under the Lord's ordering, arrangements have been made which will to a great extent liberate our friend Mr. W. J. Gladwin from local work, and enable him to undertake evangelistic tours in India and Ceylon. He intends to visit Ceylon first, leaving Bombay for that purpose in the course of a few days. Any of his friends in Ceylon who would like to secure his co-operation, or facilitate his mission in any way, may address him, c/o the Postmaster, Colombo. Prayer is requested that this missionary journey may be the means of much blessing, alike in the salvation of souls and in leading many who are already the Lord's to absolute consecration to His service.

The Editor of a contemporary whom we respect for many reasons, has an article on "Separation from the world," in which he treads on rather dangerous ground. He says that there is a sense in which we are not to "Come out from among the ungodly and be separate," and that Jesus Christ ate and lodged with publicans and sinners. This is true, but Jesus Christ ate and drank with despised sinners, sinners that the world spat upon. Honoured and esteemed sinners, sinners that the world looked up to, He denounced and scorned with the strongest language that He could possibly use. "Go tell that fox, Herod," &c., &c. Christ never asked Herod to become a "distinguished and gracious patron" of His work. Not only does the Bible recognize one standard of morality for both men and women, but also for the rulers and the ruled.

ARCHIVE COPY

CHANGE IN "THE HOME OF HOPE."

In calling to her heavenly reward the one whom He had appointed and blessed in this work, God has raised up friends to continue and extend this important Mission. Mrs. Dyer has kindly accepted the oversight of the Foundlings' Home and Home of Hope. As one who has much acquaintance with such work, she is qualified to extend it as the way opens. She will aim to do this especially in the line of Preventive work, and the protection of young girls.

By this transfer of the Homes, I am relieved of the local care, but my interest will remain as deep as ever, and I hope to promote a more general interest in behalf of the most needy classes for whom my dear companion gave the last years of her life. Surely God expects that a great recompense shall be given to the work, now that Mrs. Gladwin is removed. By this strange providence the hearts of many are being drawn to think of the vast extent and deep importance of Rescue, Preventive and Protective work. Let the tender sympathy and love which is now aroused, speedily take the practical form of more believing prayer and earnest labours for the lost and unguarded.

"Help those women which laboured with me in the Gospel;"—help those who are carrying on the Home of Hope, Foundlings' Home, and the Reformatory Hospital in Bombay. Especially let the people of God labour to "pluck brands from the burning" by bringing them to Jesus.

WALLACE J. GLADWIN.

Bombay, November 8th.

PALESTINE LESSONS.

A REVIEW.

PALESTINE LESSONS TO MY CLASS (S. W. Partridge & Co., London, 445 pp.) is an interesting book by a remarkable man. "My Class" is one of those Adult Sunday Schools which the Quakers of Birmingham are so celebrated for having started. In and around Birmingham there are no less than twenty thousand working men who meet early every Sunday morning for instruction in reading and writing and for Bible-reading. Large numbers of conversions have taken place, and conversions of the right sort. One of the Aldermen of the town of Birmingham, one of the Town Councillors and a Member of Parliament all learnt to read and write as working men at those Quaker schools. The idea has spread all over the country and there are Adult Sunday Schools in nearly every large centre of population. "My Class" for whom the book under review was originally written is situated at Leominster. The author is Mr. Henry Stanley Newman, a Quaker merchant of that town, who manages to carry on a large business (founded by himself), preach the gospel all over the country, direct a large orphan asylum (which he has made almost self-supporting by the work of the older boys), write books, and enthusiastically enter into missionary work generally. Under this last heading, he visited India a year or two ago, and was the appreciated guest of many missionaries here. In addition to all this, he teaches the large Adult Sunday School, which he mentions as follows in his preface.

"The way in which adult schools have increased, especially in Yorkshire and the Midlands, shews that the working men of England highly appreciate the intelligent study of Holy Scripture. There are now, as far as can be ascertained, more than twenty-thousand adult scholars of all denominations in and around Birmingham. In Norwich there are a thousand adult scholars in one school; in Bradford, twelve hundred and sixty; in Hull, twelve hundred; in Sheffield, two thousand seven hundred; and we practically find that wherever there is a revival of religious life, an increased love for Bible study naturally follows. It has been my privilege for thirty years to teach continuously in a large class in an Adult School, and the hour thus spent on Sunday morning is often the brightest and most profitable of the whole week. In Birmingham the popular hour for school is half-past seven in the morning, and thousands of men are seen making their way through the quiet streets at that early hour to the appointed centres; and the most successful Adult Schools through the country are held in the morning. The scholars, with manly independence, do a large part of the work of the schools themselves."

Since his visit to India, the author has, with his wife, who is an indefatigable helper and help-meet in all his good works, visited Palestine, and this interesting book is the outcome of that visit. He speaks of seeing the great pools of Solomon mentioned in Ecclesiastes II: 4—6, still in excellent preservation, one of them being large enough, when full, to float the largest man of war ever built. He dwells upon the fact that one of the great secrets of the prosperity of the Jewish nation was the honourable position they gave to woman in comparison to the surrounding nations. He says on page 39, "Man needs something more than confession and repentance. If we die confessing our sins and get no further, we die miserable." *This is a truth* which should be urged again and again upon many unconverted Ritualists and others in this country. In connection with the first temptation of Christ, he mentions the curious fact that not far from the Jordan Valley he saw stones that are just the form and size of the flat cakes or loaves of the East, just as would suggest loaves to a hungry man. Speaking of the wilderness where Christ spent the forty days he said "I found myself entirely alone in the wildest scene of desolation imaginable. . . . . Such solitude I had never been left in before." The ascent from the Dead Sea to Jerusalem is no less than 3,600 feet. On page 61, he says of the marriage at Cana "Jesus honoured family life, and blessed married life, and the Bible may well say, 'Marriage is honourable.'" This is more than some of our Missionary-critics say who insist upon the world being won for Christ, not by the Gospel but by celibates. He saw some of the whited sepulchres at Capernaum, to which Jesus compared the Pharisees. He also stood on the ruins of the synagogue there, in which Jesus preached. He points out that the custom of reading one passage from the Old, and another from the New Testament followed by the Church of England and other bodies, was first copied from the custom of the synagogue, where one passage was read from the Law and another from the Prophets. He says that "Devonshire cream is to be obtained in three places, in Devon, in Cornwall, and in the parts round about Tyre and Sidon. The Phœnicians who lived in the latter district introduced the secrets of its manufacture into Devonshire and Cornwall twenty centuries ago when they first went there for tin. Canon Taylor says that Mahomedans do not require the Gospel, but Mr. Stanley Newman says that "the sense of insecurity under the Turkish Government has a very blighting effect throughout Palestine so that the people dare not have farm-houses out in the country as we have in Europe. They must live together in towns and villages, or they would be robbed of what little they possess." Speaking of the woman of Samaria, and her questions of the right mode of worship, he says, "Questions respecting modes of worship, and places for worship, have unfortunately too often had the precedence of true heart conversion, and the human mind has a fatal tendency to run off into controversy, instead of first of all receiving the new life to the soul." These are true words. As well set a corpse to worship, as an unconverted man. The little band of two hundred Samaritans, all that are left, are the only people who now celebrate the Passover. Seven lambs are slain, and roasted, and eaten by them "in haste" every year. Speaking of the great use that Christ made of little opportunities, our author says, "Some of us who are frequently travelling and lean back in the railway carriage in the snuggest corner we can find, often hardly entering into any serious conversation all the journey, may well hide our faces with shame and ask God's forgiveness, as we study the pilgrim life of our Lord, and the blessed use He made of passing opportunities." A strange fact is brought out on page 179. "To the present day, so sacred is the land of their fathers to the Jews, that some of the earth from Palestine is sprinkled over the grave of a Jew when he dies, wherever he is buried, that he may rest in peace." This is a striking instance of the tendency of all unconverted men to put the physical in place of the spiritual. The present city of Jerusalem stands on the ruins of *eight* other cities, built by the Jebusites, Solomon, Nehemiah, Herod, Constantine, Omar, Godfrey and Saladin respectively. The present one built by Sulieman has lasted for more than six centuries. The Mahomedans, who are now in possession, say that when Christ comes again, He will take possession of the city and enter by the Golden Gate. So they have blocked it up with solid masonry to keep Him out as long as possible! A good picture of their hearts! The last words of the book of the prophet Haggai in the Bible are "Thus saith the Lord, I will make thee as a *signet*, for I have chosen thee, saith the Lord of Hosts." A signet was found a few years ago, during the excavations of the Royal Engineers just outside the walls of Jerusalem, inscribed "Haggai, son of Shebaniah" in the same old Hebrew characters in which it is probable that David wrote the Psalms. Mr. Newman stood upon the rock from whence it is said the Apostle James was dashed down and martyred, saying the same words as the martyr Stephen, "Why ask ye me about Jesus the Son of Man? He sits in heaven on the right hand of great power, and will come in the clouds of heaven."

DRINK! DRINK!! DRINK!!!

All Christians should mightily pray that the wretched policy of the Drink Party in the Indian Government should be speedily overthrown. The annual statement of the Dewan of Mysore, who is closely following the example of the English Government in this respect, has just been made to the Representative Assembly in Mysore. The Arrack and Toddy contracts were renewed in 1834-85, and again in 1837-88. As compared with 1833-84 the increase under Arrack was 22 per cent. in 1834-85, and 74 per cent. in 1887-88. Similarly under Toddy the increase was 23 per cent. in 1884-85, and 46 per cent. in 1887-88. Thus in 1887-88 the increased consumption of arrack was fully 28 per cent higher than the increased consumption of toddy.

This means that the number of drunkards and drunkards' ruined homes, is increasing by leaps and bounds in the province of Mysore. God save India by the pulling down and casting out of the Drink Party in the Indian Government!

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph.D.

Fourth Quarter. Lesson VII.

Sunday, Nov. 18.

Joshua xxi : 43-45 ; xxii : 1-9.

Subject :—Helping One Another.

I. Introductory.

1. *Golden Text :* Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6. 2.

2. *Home Readings :—*

M. Helping one another Josh. 21. 43-45; 22. 1-9.
Tu. The request.....Num. 32. 1-5, 16-22.
W. Reminder and promise ..... Josh. 1. 10-18.
Th. David's helpers.....1 Chron. 12. 14-22.
F. God's faithfulness .....1 Kings 8. 54-61.
S. Praise of God's faithfulness....Psa. 89. 1-9.
S. The example of Christ .....Rom. 15. 1-13.

3. *Memory Verses :*—1—4, inclusive.

II. Historical.

The most of the time since the last lesson has been occupied in dividing the conquered land among the twelve tribes. The cities of refuge were also selected, and the tabernacle was set up at Shiloh, and the Levites distributed throughout the land. The wisdom and skill with which Joshua carried out the conquest and occupation of the Land of Promise is worthy of attention and unstinted praise. In the lesson is seen the justice and generosity of the man towards those who had faithfully kept their promises. The two tribes and a half, after the conquest which they had helped to accomplish, were sent across the Jordan to their rich possessions laden with half of the rich booty which had been taken from the inhabitants of Canaan. Concerning their inheritance Dean Milman says : "The Israelites' southern border was the river Arnon, which divided the land of the Hebrews from that of Moab. Here the tribe of Reuben received their allotment, the northern bank of the Arnon up to Aroer. It comprehended a large portion of the Ghor, or valley of the Jordan. Its chief cities, Heshbon, Eleale, and Sibmah, were famous for their vines. All these towns stood inland in the more mountainous district. The ruins of many of them are still visible, and retain their ancient names, Aroer (Arayer); Heshbon (Hesbon), Elale (El Aal), Baal Meon (Myoun,) Medeba (Modeba). The whole district is called Belka. The superiority of its pasturage over that of all southern Syria is the cause that its possession is still fiercely contested by the Arabs. The Bedouins have a saying. 'Thou canst not find a country like the Belka.' The beef and mutton of this district are preferred to all others. The tribe of Gad was placed to the north of the Reubenites. It is almost impossible to trace their boundary to the south. Their land lay on both sides of the Jabbok (the modern Zerka.) On the east it extended as far as Rabbath Ammon, afterwards Philadelphia. It contained all of the east side of the valley of the Jordan up to the foot of Gennesareth, and the southern part of the mountain range called Gilead, the name of which, Djelaad is still found belonging to a ridge south of the Jabbok; formerly, however, it extended to the whole range from Lebanon to the land of Reuben. Mr. Buckingham was struck with the romantic scenery of the district. Gilead was celebrated for its flocks, and for goats with remarkably fine hair, to which the tresses of the bride in Solomon's Song are compared. North again of Gad was settled the half tribe of Manasseh, occupying the eastern shore of the lake of Gennesareth, the whole of Bashan, famous for its vigorous breed of cattle, and probably some part of the fertile corn land of the ancient Auronites, the modern Haonran. This part of the tribe was under the command of Machir, the eldest descendant of Manasseh."

III. Exegetical.

43—45. *The Lord gave unto Israel all the land which he sware to give unto their fathers.*—"This is a general winding up of the history from Chapter xiii., which narrates the occupation of the land by the Israelites. All the promises made, whether to the people or to Joshua (ch. I: 5,) had been, or were in the course of being fulfilled; and the recorded experience of the Israelites (v. 45) is a ground of hope and confidence to the people of God in every age, that all other promises made to the Church will, in due time, be accomplished." ("Jans. Farr. and Brown.)

And he gave them rest round about, as he had sworn to their fathers. (Ex. xxxiii : 14 ; Deut. iii : 20 ; xxv : 19). "Their enemies could not stand against them, and although these were not entirely subjugated, as appears from Judges I., they dared no enterprise against the Israelites while Joshua lived (Judges ii : 6 ff.) As Rahab said to the spies (ii : 9), a terror had fallen on the Canaanites." (Lange.)

All came to pass.—As Osiander has said : "God is in his promises truthful, and keeps them, only that we through unbelief and indifference ourselves stand in the way."

1. *Then Joshua called the Reubenites and the Gadites and the half tribe of Manasseh.*—These tribes had selected their inheritance on the east side of the Jordan and had left their families there at the beginning of the conquest but had generously assisted in the conquest of the land. The country being now so far subjugated that the other tribes could keep them in check, Joshua dismissed them with his commendation and blessing.

3. *Ye have not left your brethren these many days.*—It was seven years since they crossed the Jordan and the most of that time had been spent in hard fighting.

4. *Get you unto your tents.*—Joshua dismissed them to "the land of their possession" which Moses had given them on the other side of Jordan. (Num. xxxii : 33 ; Deut. xxix : 8 ; chap. xiii : 8.)

5. *Take diligent heed to do the commandment and the law.*—Joshua gives them the parting admonition to love and obey the Lord their God and to serve Him with all their heart and soul. It was by doing so that Canaan had been conquered. They could only retain their inheritance so long as they served God.

8. *Return with much riches.*—Their faithfulness was amply rewarded while their generosity was encouraged in the instruction, *Divide the spoil of your enemies with your brethren.* (Numbers xxxi : 25-39.)

IV. Doctrinal.

1. After forty years in the wilderness and seven years of hard fighting the promise of God was fulfilled and the Land was conquered. There are rich blessings to be gained by all those who have faith and courage to enter in.

2. *The Lord gave them rest.*—The rest of faith is the result of conquest. No one who does not "go up and possess" can have rest.

3. It is a noble thing to make sacrifices. The two and a half tribes helping their brethren are an example to all men.

4. *The Law of God* is the only security of any people. The Israelites conquered through its observance and were defeated because of its neglect.

5. Benevolence has its reward. "*Return with much riches.*" There is a rich spoil for every conqueror. Godliness is profitable.

V. Homiletical.

1. The release of the twelve tribes from Gilead by Joshua. (1) How he acknowledges the paternal help which had been afforded; (2) Admonishes to faithful compliance with the commands of God ; (3) Dismisses them with his blessing to their tents. (Lange).

2. As the two and a half tribes got the approval and blessing of Joshua so may every Christian after faithful service gain the approval of the Master.

3. In bearing one another's burdens we fulfill the law of Christ. (Phil. ii.) The highest joy, the greatest blessing, the surest reward comes from doing good to others. In helping others to conquer we gain the greatest victories for ourselves.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

THE REV. ROBERT NESBIT.

To the Editor of the "Bombay Guardian."

Dear Sir,—One of the most singular missionary careers in Bombay was that of the late Rev. Robert Nesbit, though not much known to fame outside the city. In Bombay during the thirty years that he lived and laboured, he was widely esteemed and loved. He was one of the first Free Church Missionaries in India, and a more conscientious and God-fearing man has never landed on its shores. His first sphere of labour was in the southern Konkon, not far from the present S. P. G. Mission at Dapuli, whence he was transferred to Bombay to help Dr. Wilson in founding the Free Church Mission Institution. While Dr. Wilson spread its fame far and wide by making it the centre of manifold Missionary activity, he was its chief support : the pillar that upheld it and the fountain that revived, refreshed, and invigorated the youth that came to it to be enlightened. Mr. Nesbit was not ambitious of worldly fame : he used to remark that fame was a shadow that ever eluded the grasp of the eager pursuer of it. He was one who was devoted to duty, and sought to perform it as in the view of his Divine Master, whose holy presence he seemed ever to realize. It was in the class-room and the pulpit that he specially distinguished himself, that his moral and spiritual worth shewed itself. He was a most conscientious and painstaking teacher, and his mode of imparting instruction somewhat different from that at present in vogue. It was impossible to *cram* under him ; he would not stir an inch forward unless what he taught was clearly understood by the student. He followed the Socratic method, communicating all his instruction in a catechetical form. And his classes were like a gymnasium in which the intellect was exercised and disciplined with skill and vigour. The student did not acquire a large amount of scholarship ; he did not finish large portions of the books he read ; but he felt his reflective faculties were actively exercised and invigorated and that he could think and act for himself. Mr. Nesbit's fame as a teacher was widely spread, and those who by reason of their age or other difficulties could not attend his classes at the Institution came to those which he held in his house. The latter met thrice a week in the morning, and the attendance at them was very large. They reached their zenith of popularity when the Theistic movement in Bombay was most energetically conducted. Some of the leaders, most of whom were students from the Elphinstone Institution or College, were imbued with a kind of religious spirit under the inspiring teaching of the Rev. Robert Nesbit. Its most active missionaries were students at the morning classes, especially on Sundays, when the Bible was taught; and it was most sanguinely expected that many of them would embrace Christianity. Indeed, two of them—the most prominent and influential—had offered to join the Christian Church, but Mr. Nesbit who was not impatient to make converts and whose standard of Christian discipleship was of an

exalted character, advised more deliberate consideration, in agreement with the example of our blessed Lord (Matt. 8 : 19, 20). But in the meantime a persecution of a most malignant character broke out, and the theistic enquirers and reformers, in whose heart the seed of the kingdom had been but imperfectly sown, were alarmed, and instantly ceased to attend the classes. The reformers resumed their orthodox professions and badges which they had renounced, and submitted to the most humiliating subterfuges.

The mighty influence of Mr. Nesbit over the young was not simply due to his uncommon powers of communicating instruction. It was the power of his life that captivated the mind. He who came under his personal influence, who saw his face, and marked his manner, saw therein something unique. The loftiness of his character impressed all equally, the Hindu as well as the Christian; the child and the grown-up man. Hence it was that in the Institution the students that attended his classes often felt the dawn of a new consciousness; and it would appear from Mr. Baba Padmanjee's Autobiography some most advanced students at his time were earnest inquirers. They prayed, they read the Bible at home, they acted with seriousness and purity. The most distinguished Free Church College converts—the Sheshadris, the Dhanjibhais, the Babas—are mainly indebted to the teaching and life of that servant of God for their Christian attainments. If was not that Mr. Nesbit taught many directly religious or theological subjects; indeed, beside the Bible and Bishop Butler's works, he taught no other religious book in the school; but his heart was lit up with Bible truth, and his outward life was illuminated by its glory, communicating life and power to the instruction which he imparted.

In his evening classes which were joined by his family, he was more explicit and emphatic in his exposition and application of higher spiritual truth; and his discourse was a rich banquet on which the earnest soul delighted to feast. At this time, direct personal catechising was practised, and it contributed to give accurate and complete views of Christian doctrine and practice. One of the students attending this class, some European or Eurasian, was much disturbed at night while in bed by some spiritual difficulty, and his father and sister, having found it impossible to soothe his mind, sent him at that late hour to his spiritual physician, who kept him in his house for a few days. The elder brother of this boy also, a student in the college, is now a Minister of a very respectable Church in Scotland.

Mr. Nesbit never showed any anxiety to gain converts. He believed in the innate power of the truth to impress the mind when duly presented under the quickening influence of the Holy Spirit. Indeed, he advised earnest consideration and prayer to all inquirers, and when they came convinced of the impossibility of following the Lord fully in the atmosphere of heathenism, the welcome he gave them was most cordial and affectionate. He rejoiced to see evidences of a spiritual reality—an earnest need of the Saviour to deliver from the guilt and power of sin ; and how he yearned over all such youth that came to him for shelter. He always prayed in the evening for "all such as shall be saved when the Lord will come to make up His jewels." When Kashinath Vishwanath, a Sonar lad from School Division, left his home and came to Mr. Nesbit for shelter, how intense was his joy ; what an amount of prayer and praise was offered by him and the band of young converts that came to testify their sympathy. Mr. Nesbit took the boy on his lap and kissed him or his forehead. And the young lad died suffering from a painful sickness, but throughout his whole Christian career he manifested the Divine life of the Saviour. He was most patient, contented and happy, his conscience deeply alive to the claims of Christian duty.

Mr. Nesbit as a preacher was equally popular among Europeans and Natives. There was nothing in the English discourses to gratify the mundane passion for literary tinsel but one who sought spiritual aliment was never disappointed. But it was as a Marathi preacher that he commanded the greatest admiration. He was an eloquent speaker, and wielded the language with great power. Both in regard to the language and the accent he was regarded as faultless; and his thorough mastery of the foreign tongue was a wonder both to his countrymen and the Natives. One listening to him felt that he was listening to one that had just emerged from the sacred presence of Jehovah, having directly fixed his gaze upon Supreme Majesty. Mr Nesbit's powers of argumentation were acute, and his Marathi works are all of a controversial and doctrinal character, his tract on the Atonement, being a masterpiece.

And it was quite suddenly that this good man was called away to his reward. He taught in the Institution till 5 p. m., and in the morning of the following day he was on his deathbed, stricken with cholera. The Native Christians gathered in the house to pray for their father and teacher that his life might be spared, and others knelt at his side ministering to his physical comfort. The dying saint, though suffering intensely, lay calm and quiet, bravely meeting the last foe. When the news of the death spread, crowds of native men and women came to offer their last tribute of respect. The funeral was very inspiring, being numerously attended by Natives and Europeans; and the English secular newspapers wrote in a strain that excited the wonder of Lord Elphinstone, who was the Governor of Bombay.

Mrs. Nesbit was worthy of such a saintly personage, and cordially sympathised in all his efforts. She remained in the country twelve years after the death of her husband, devoting herself most earnestly to the evangelisation of the women of India. Besides superintending the Seminary for Christian Girls, she visited Native families and interested herself in the welfare of the Native Christians. She was proud for her Native Christian friends, and openly identified herself with them.

A. B. C.

NORTH BERAR MISSION.

To the Editor of the "Bombay Guardian."

Dear Brother—It is not very often that we see anything from this part of the Mission field in your columns, and I presume the only reason is that we have been too modest or have at least failed to let you know much about our work. It is now three years since this Mission was organized and it numbers eight workers on the field beside three Native helpers. We have a Native and Eurasian Orphanage for girls and also for Native and Eurasian boys, an English Boarding and Day School for girls, a Marathi Girls' School, and yesterday we laid the corner stone of a building 75 feet by 60 feet for an Industrial School for the boys of this province, and if the hearty interest taken in the enterprise both by Europeans and Natives in yesterday's ceremony is continued, as we have all reason to believe it will, the future of the school is very promising. The municipality have donated the site and the Government has given a grant of Rs. 227 per month for the first two years of the school and Rs. 600 for plant, and some of the Brahmins are already at work to endow the school with scholarships.

Carpentering, blacksmithing, shoemaking and tailoring will be taught together with the first four standards in Marathi. We should be glad if all these trades could be taught by Christian Natives but where are they to be found? In addition to the school work I have just mentioned, we have English preaching and Sunday School every Sabbath in Akola and hold from four to seven English services in out stations along the Railway We hold two Marathi preaching services on Sabbath and three Sunday Schools, in Marathi, Zenana and bazaar preaching almost daily and village work, and this time of the year make tours to the more distant towns and villages sowing the seed by preaching and tracts and we feel that the field is whitening for the harvest.

Yours fraternally,
(Rev.) O S. Palmer, Secretary.
Akola, Berar, Oct. 30th 1883.

THE CONVERSION OF ROMANISTS.

To the Editor of the "Bombay Guardian."

Dear Sir,—I take the liberty of sending you by to-day's book-post a copy of my "Roman Mat Khandan" just out of Press. (In Hindi character). There may be some other Protestant Missions too which have to suffer from the intrusion of the Jesuits and therefore will like to provide their Christians and Native helpers with the arms which will enable them to stand against their false doctrines.

If you think the book may be of any use also for other Missions, please mention it in your valuable paper.

I remain, Yours in Christ,
(Dr.) A. Nottrott.
German Evang. Lutheran Mission.

[We strongly recommend this solid work of 256 pages, not for the sake of controversy with Romanists, but because their souls are as valuable as those of Mahomedans or Hindus, and because their salvaltion ought to be as earnestly sought after by Biblical Christians. But their need of salvation must be recognized, and this little book with reveal it.—Ed., *Bombay Guardian.*

IMPORTANT NOTICE.

The Sunday morning service at the American Methodist Episcopal Church in Grant Road will in future begin at 8-30 instead of 11-0. The change commences on Sunday next, the 11th instant.

WELCOME MEETING TO MR. W. S. CAINE.

This (Saturday) evening a meeting of welcome to W. S. Caine, Esq., M. P. will be held at the Young Men's Christian Association Rooms, Apollo Bunder. Proceedings will commence at five p. m.

Children's Scripture Union.

The usual monthly meeting will be held this evening at the Lodge Girgaum at 5 o'clock. All children and young people are earnestly invited to come and to bring their Bibles with them.

John M. Macdonald.

People whose dispositions are naturally irritable or unhappy think it is no use trying to be otherwise; but that is a mistake. If they will patiently and perseveringly try to keep always pleasant, after a while they will get in the habit of smiling instead of frowning, of looking bright instead of surly, and of giving a kind word instead of a cross one. And the beauty of it is, as I said before, that pleasantness is catching, and before long they will find themselves in the midst of a world full of bright and happy people, where every one is as good natured and contented as they are.—*Christian at Work.*

PASSENGERS ARRIVED

Per P. and O. Str. *Clyde* Nov. 5th.

From London—Mr Schuerer Capt W King Mr F C Beaman Capt and Mrs Munn Rev and Mrs Tund & three sisters Two young ladies & child Rev N W Mackenzie Mr P P Rogers Sir John Poynder Mr A Rawson Lord and Lady Montague Miss Scott Montague Lieut and Mrs Childers Mr J H Vealy Mr W F Burrows Lt C E Hodgson M J Bennett Col B and Mrs Scott & child Mrs Osborne Mr and Mrs Nosworthy Mrs Rhind and Infant Mr and Mrs Dyson and 2 daughters Mrs Dunsterville Mr and Mrs Sarr and infant Mr and Mrs Butler Mr Heap Mrs Rodgers and daughter Mr F Crawley Mr Sundersley Mr Montagu Williams Mr Wynyard Miss A F Taylor Mr Herbert Mr G Rance Mr Bell Miss Currie.

From Brindisi—Mr C P Cooper Mr Bonnerjee Mr C Sharpe Mr Mrs and Miss Porter Mr and Mrs Thompson Lord and Lady Herschell Col Horsford Mr Apjohn Mr Samuelson Lieut J K Tod Mr G G Arbuthnut Mr R Smeaton Mr and Mrs W E Cooper Mr Bryre MG Mr Sivann Mr and Mrs Doig Mr and Mrs Mackie Mr A W Orr Mr J Hooper Lieut and Mrs Thompson Mr W Allen Lieut Col Pitcher Mr A Morris Mr C A Williams Col H M Clarke Mr and Mrs Moran & infant Mr Cregen Mr and Miss Cotton Mr Baker Rev W and Mrs Ellison and child Sir T Thompson Major Kelly Lt J B Lane Col Skene Mr Homan Mr and Mrs Fry Mr J W Orr Mr Saville Miss Bailey Mr Percival Mr Hartman Mr and Mrs Billings Mr Sanderson Mr Blackhall Mr Freeman Mr Hope Mr Morgan Mr Bannarjee Mr Chaterjee Mr G Napier.

From Malta—Miss Noble Jones.

From Aden—Major Hildebrand Col Merriman.

PASSENGERS SAILED

Per P. and O. Str. *Assam*, Nov. 9:

For London—Mr O'Hara Mr E C Farnall Mr Bhaskaranand Saraswati and Mr G C H Fraser.

For Brindisi—Mr and Mrs Crombie Mr Chase Mr Craven Mr Castelli Mr Sheldon and Mr Liebig.

For Port Said—Hon Julian E Solomon, QC.

For Aden Mr J A Jones.

"BOMBAY GUARDIAN."

The following subscriptions have been received up to date:—

	Rs.	A.	P.
Mr. W. A. E. Boyd, Nov. 6th 1888	6	0	0
Mrs. Bapty, December 31st 1888 ...	6	0	0
Mrs. E. Fido, December 31st 1887	12	0	0
Bombay Royal Asiatic Society, Sept. 1st 1888.....	6	0	0
Rev. A. Juliebo, January 12th 1889	3	8	0
J. La Personne, Esq., Jan. 30th 1888	7	10	0
Mr. V. A. De Cunha, Dec. 31st 1888	1	0	0
Rev. J. Fischer, May 10th 1889	7	10	0

Here and There.

Rev. Andrew Cather, preaching on "preserved blameless," remarked that preserves were fruit out of which all the rottenness had been cut, and that had been put into melted sugar until the sugar was put thoroughly through them by the application of heat. After undergoing such a cleansing and sweetening and heating process, such preserved fruit (of preserved people) would be like Bishop Taylor said he was: "Put up to keep in all climates." Shall we be God's preserves?

It is related of John Wesley that, preaching to an audience of courtiers and noblemen, he used the "generation of vipers" text, and flung denunciation right and left. 'That sermon should have been preached at Newgate," said a displeased courtier to Wesley on passing out. "No" said the fearless apostle, "My text there would have been "Behold the Lamb of God that taketh away the sins of the world.'"

"*A wounded spirit, who can bear?*"—(Prov. 18: 14.) A wounded body is often hard to bear, but much more so a wounded spirit. This teaches us that we should be careful how we use sharp weapons such as are calculated to wound the spirit. It is one of the blessed fruits of perfect love to lead us to be tenderly considerate of the feelings of others. The employment of sharp, bitter, or irritating words is far from such.

"What I want is not to possess religion, but to have a religion that shall possess me."

"Crosses gain relieve us in proportion to our self-con and our need of them may probably be measured by the uneasiness they excite."

Advertisements.

The Banner of Asia.

Will be published in December for January,

THE

Banner of Asia:

TO UPHOLD THE RIGHT OF CHRIST TO REIGN IN THE COUNCILS OF THE NATIONS,

AND

TO DEMAND THE IMMEDIATE STOPPAGE OF THE INIQUITOUS GOVERNMENT TRAFFIC IN VICE, LIQUOR, AND OPIUM, IN AND FROM BRITISH TERRITORY IN THE EAST.

"Thou hast given a Banner to them that fear Thee, that it may be displayed because of the truth."

The Banner of Asia,

With which will be incorporated Mr. W. J. Gladwin's pioneer Purity periodical, *The Indian Purity Trumpet.*

The Banner of Asia,

EDITED BY ALFRED S. DYER, WALLACE J. GLADWIN, AND MAURICE GREGORY (LATE ACTING EDITOR OF THE SENTINEL, LONDON).

THE BANNER OF ASIA,

WILL BE PUBLISHED FOR THE 1ST OF EVERY MONTH.

To facilitate a large circulation, the annual subscription for India, post free, will only be One Rupee, payable in advance.

			Rs. a.
Annual subscription, post free,		to Ceylon	R. 1 cents 12 or 1 2
Ditto	ditto	to Straits Settlements...	48 cents or 1 8
Ditto	ditto	to Shanghai & Hongkong ...	48 cents or 1 8
Ditto	ditto	to Japan & United States... ...	48 cents or 1 8
Ditto	ditto	to Great Britain & Australasia...	2s. 6d. or 1 14

THE BANNER OF ASIA,

SHOULD BE READ BY MORAL REFORMERS THROUGHOUT THE WORLD.

Subscriptions will be received by the Manager of *The Bombay Guardian*, Tardeo, Bombay; or by Dyer Brothers, Rose Street Corner, Paternoster Square, London.

☞ ORDER AT ONCE.

The Banner of Asia.

"In the Name of our GOD we will set up our BANNER.....Some trust in chariots, and some in horses; but we will remember the Name of the LORD our GOD."

MISSIONARY SOCIETY MUMBAI

WILLIAM WATSON & CO.,

28, APOLLO STREET, BOMBAY.

27, LEADENHALL ST., LONDON.

Attention is invited to our appointment as *Agents* to the *Missionary Society* of the *M. E. Church* in *India*, and Bankers to the S. I. Conference.

BANKERS AND AGENTS M. E. CHURCH IN INDIA.

We have recently reorganized our *Passage* and *Parcel Forwarding Departments*, and can arrange comfortable 1st class passages to Continental and Home ports from about Rs. 250 to Rs. 400, according to Route and class of boat. We also *select* and book berths *at the lowest possible fares*; secure places in the Sleeping Cars; Rail Tickets; Coupons, &c. Liberal reductions are made to *Missionaries*, Parties, or Families.

CHEAP PASSAGES. REDUCTION TO MISSIONARIES.

We charge *No Commission* for Booking Passages.

We can supply Stores of every description and can early order out from our London or Continental Branches anything that may not be on hand.

SUPPLY STORES.

Hand-books, and full particulars on application personally or by letter or wire.

BALDWIN HIGH SCHOOLS.

BANGALORE.

BOYS and girls are fitted for the Madras Matriculation. Sound discipline, Christian supervision, a reliable teaching-staff, home-like advantages to Boarders, and a fine climate, are some of the inducements we are able to offer all parents and guardians of children.

W. L. KING, M. A.,
Principal.

JOHN COLLINGS & SON.

MERCHANT TAILORS & OUTFITTERS.

84, NEWGATE ST.,
LONDON, E. C.

J. Collings & Son having had a long and extensive experience in Indian and Colonial outfitting including Clerical and Parsee clothing are thereby enabled to give every satisfaction to those entrusting them with orders. The best materials are used and the prices are *moderate*.

BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English with marginal references and maps bound in morocco, sheep, or cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo. cloth. Price, 6 annas per copy.

Ditto Separate Gospels, and the Proverbs, 16mo. Price, 3 pies per copy.

Ditto Bible, new edition, 12mo., half-sheep. Price, 1 rupee & 8 annas per copy.

Ditto Old Testament, half-sheep. Price, 1 rupee per copy: in cloth, 12 annas.

Gujerati Separate Gospels and Acts, Revised Gujerati version, 12mo. Price, ½ an anna per copy.

Gujerati and English Luke 12mo. Price one anna per copy.

Do. do. John price one anna per copy.

S. ROSE & Co.,

BOMBAY.

PIANOS AND HARMONIUMS SPECIALLY MANUFACTURED FOR INDIA.

Price lists and Catalogues of Music Post Free.

ICE-MACHINES

PLATED-WARE

Lists Post Free.

COURT & CO.,
BOMBAY

Lists Post Free

TABLE CUTLERY

ICE-MACHINES

ASK FOR

LIEBIG COMPANY'S EXTRACT OF MEAT

And see that each Jar bears Baron Liebig's Signature in Blue Ink across the Label.

J. Liebig

FINEST AND CHEAPEST MEAT-FLAVOURING STOCK FOR SOUPS, MADE DISHES AND SAUCES.

Invaluable for India as an Efficient Tonic in all cases of Weakness. Keeps good in the hottest Climates, and for any length of time.

To be had of all Storekeepers and Dealers throughout India.

Cookery Books Post Free on Application to the Company.

LIEBIG'S EXTRACT OF MEAT Co., Limited, Fenchurch Avenue, London, England.

THE TEMPERANCE HALL

BOARDING ESTABLISHMENT,

Under the management of Mrs. Briggs, Lower Colaba.

House open to the sea, first class table, and all the comforts of a Christian home are offered in this Establishment.

Temperance Hall, Coffee, Tiffin and Reading Room open to the public from 6 A. M. to 10 P. M.

All are invited to visit here.

J. BRIGGS.

THE CHINESE RECORDER

AND

MISSIONARY JOURNAL (*Monthly.*)

Published by

THE AMERICAN PRESBYTERIAN MISSION,

SHANGHAI.

Subscription rate—$3.00 per annum.

Orders for this paper will be Registered at the *Bombay Guardian* Office, Tardeo, Bombay.

ARCHIVES SOCIETY MUMBAI

CROSSE & BLACKWELL'S

Pickles, Sauces, Jams, Jellies, Tart Fruits, Potted Meats.

PURVEYORS BY APPOINTMENT TO HER IMPERIAL MAJESTY THE EMPRESS OF INDIA.

Preserved Fish, Soups, Game, Sausages, Hams, Bacon and Cheese

May be obtained of all Storekeepers throughout India.

ALL GENUINE GOODS ARE LABELLED

CROSSE & BLACKWELL,

PURVEYORS TO THE QUEEN,

SOHO SQUARE, LONDON.

SPECIAL AGENTS FOR

LEA & PERRINS' WORCESTERSHIRE SAUCE.

ANCHOR LINE.

BOMBAY TO MARSEILLES.

Vessel.	Commander.	Tons.	H. P.	To Sail
s. s. Armenia ...	R. Garrick	... 3395	480 ...	30th Nov. 1888.
„ Persia ...	R. Hutchison	... 3547	480 ...	15th Dec. „

Fare to Liverpool for ordinary adults Rs. 475.—For Missionaries Rs. 400.

Each Steamer carries a Surgeon and Stewardess, and has every comfort for First-Class Passengers.

For further particulars apply to

W. & A. GRAHAM & Co.,

Bombay, 4th Oct., 1888. *Agents.*

WOMAN'S MEDICAL MISSIONARY TRAINING SCHOOL, BOMBAY.

IN opening the above-named institution, the object is to meet a long-felt want in India, namely that of thoroughly trained Missionary Physicians and Nurses.

Prominent Physicians of Bombay have volunteered to supply a daily Medical Lecture Course.

A course of lectures on Practical Nursing will be given by Miss Richardson, who received thorough training in England, and who now has charge of a private Hospital in Bombay. Bible studies will be regularly conducted by Rev. H. C. Stuntz.

Missionaries of the various denominations will be invited, from time to time, to give practical instruction in methods of missionary work.

Miss Saleni Armstrong, M.D., will have charge of the institution. Dr. Armstrong is a graduate of the Woman's Medical College of Pennsylvania, and acquired a valuable hospital experience, as Physician, in the New England Hospital, in Boston.

Clinical and practical bed-side instruction, given in connection with a private Hospital under Dr. Armstrong's charge, will constitute an important part of the training.

Boarding accommodation will be provided, within the institution, for a limited number of students, who will be under the special care of the Superintendent.

TERMS.	Rs.
Entrance Fee	10
Tuition per mensem	10
Board and Lodging	40

Special rates will be made for native students.

For further information, address—

SALENI ARMSTRONG, M. D.,

KHETWADI CASTLE, BOMBAY.

PRIVATE HOSPITAL

FOR

WOMEN AND CHILDREN,

Khetwadi Castle, Bombay.

THE object of the above-named Institution is to furnish to European and Eurasian women a quiet home, during sickness and confinement, where they may have all home comforts, including the best of food well prepared and tastefully served; and in addition to medical attendance, such careful and skilful nursing as they would scarcely be able to procure in their own homes, or in a general hospital.

Patients seeking admission should apply to the Resident Physician, Dr. Saleni Armstrong, who will determine, by examination, whether the case be a suitable one for the hospital. It is desirable that application be made in person, and, if possible, during the office hours of the Resident Physician, from 10-30 a. m. to 1 p. m. (Sundays excepted). Persons living at a distance may apply by letter. Prices will range from five to twelve Rupees per day, according to accommodation and disease, payment required in advance. Special terms to missionaries. Hospital convenient to Grant Road Tram, 83, Khetwadi Back Road, Bombay, India.

Agents and Canvassers wanted for *The Bombay Guardian* in every Station in India. Liberal terms. Address—

The Manager, Tardeo, Bombay.

ASIATIC SOCIETY MUMBAI

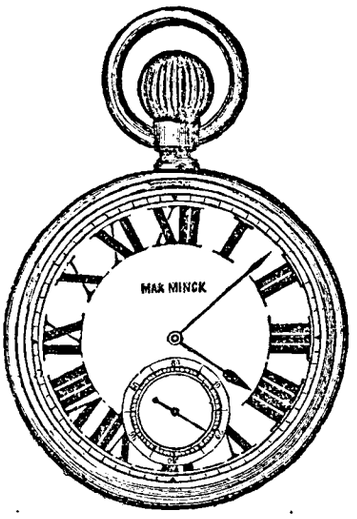
STARTLING!! BUT A FACT!!

THE "CHALLENGE KEYLESS WATCH,"

THE CHEAPEST WATCH IN INDIA,

Rs. 8 only.

Superior to any American or other Watch imported to India for that price, being a genuine Watch, having the full complement of works inside & the duration of winding, &c., being the same as any ordinary Watch sold at Rs. 20 and upwards.



Rs. 8 only.

A pretty Nickel Silver Keyless Watch, with Side pin to move the hands, enamelled dial with bold figures, and second hands.

GUARANTEED 2 YEARS.

Sent out in a neat case with spare spring, and spare glass.

Properly examined and regulated before despatch.

For a rupee more a fine Canadian Gold Guard will be sent, or ½ dozen for Rs. 5.

SPECIAL ALLOWANCE.—By ORDERING 6 Watches, at one time, 6 Canadian Gold or Nickel Silver Guards are supplied free.

"THE CHALLENGE KEYLESS PRIZE,"
NOTICE.

Owing to instructions received from Government I have been prohibited from advertising the "Challenge Watch" prize of the "Gold Minute Repeater."

MAX MINCK, BOMBAY, HORNBY ROW

POONA METHODIST EPISCOPAL HIGH SCHOOL.

We desire to call special attention to our Boarding establishment. It is under the immediate care of Mrs. D. O. Fox, M. A. Parents and Guardians can place their children in the Boarding School with the assurance that they will be faithfully cared for.

The School teaches up to Matriculation examination.

The staff of teachers consists of:—
Principal, Rev. D. O. Fox, M. A., Lady Principal, Mrs. D. O. Fox, M. A., Head Master, W. E. L. Clarke, and five assistant teachers. Send for prospectus to the Principal.

Price 1 as. By post 1½ as.

OBEDIENT TO THE DIVINE CALL;

Thirty-six years of Unpaid Ministry.

A sketch invigorating to voluntary workers in the field of Christian philanthropy.

LONDON:
DYER BROTHERS, ROSE STREET CORNER, PATERNOSTER SQUARE.

Bombay: "Watchman" Book Repository, Tardeo.

THE SENTINEL:

ORGAN OF THE SOCIAL PURITY MOVEMENT.

Edited by
ALFRED S. DYER and JESSE HERBERT.

The Christian says—We do not hesitate to say that all well-established Christians who would carry their principles into practice, should acquaint themselves with the movements that are so earnestly and reverently advocated in its pages."

The Christian Commonwealth says—"*The Sentinel* is doing splendid service in the cause of moral purity. We heartily commend it as an able and fearless advocate of the truth as regards one of the greatest questions of the age."

London: Dyer Brothers, Rose Street Corner, Paternoster Square.

Annual subscription, Re. 1-12; may be paid to Mr. W. J Gladwin, Tardeo, Bombay.

DON'T READ TRASH!!

For Free List of Publications on Christian Experience, Holiness, Biography, Romanism, Ritualism, Secret Societies, Temperance, Faith-healing, Bible-readings, &c., address,

MANAGER INDIA WATCHMAN, BOMBAY.
☞ *India Watchman, Rs. 2 per annum.*

Intoxicating Sacramental Wine

A set of Free Pamphlets will be sent to any address in India or Ceylon on receipt of 1 anna for posting.

W. J. GLADWIN, Tardeo, Bombay.

LAHIRI & Co.,

Homœopathic Chemists and Druggists,

101, COLLEGE STREET,

CALCUTTA.

MEDICINE CHESTS:

Amongst many worthy of notice:—

1. **For Cholera**—Containing 12 medicines, one guide, and a bottle of Rubini's Camphor in a separate case. Rs. 5.
2. **For Cholera (large)**—Containing 24 medicines to meet the disease with its sequelled one guide and Rubini's Camphor. Rs. 10.
3. **For Domestic Purposes**—Containing 24 principal medicines in a handsome mahogany box, a drop conductor, and a guide in English. Rs. 10.
4. **Do. (large)**—Containing 60 internal and 5 external remedies with Dr. Laurie's Epitome of Medicine. Rs. 30.
5. **Do. (large)**—Containing 150 medicines with a drawer for external Tinctures and other accessories and adapted to Dr. Ruddock's "Text Book" or Dr. Laurie's "Domestic Medicine." Rs 65.

Dr. Rubini's saturated Spirits of Camphor, Re. 1; Dr. Salzer's Camphor Trituration (superior to Dr. Rubini's Spirits of Camphor), Re. 1; Glass stoppered in boxwood cases, Rs. 2-8; Clinical Thermometer plain, Rs. 3-8; Magnifying, Rs. 5-8; ½ Minute, Rs. 6-8.

Catalogue and Price list free on application.

IN MEMORIAM.

A BRIEF SKETCH OF THE LIFE OF

The Rev. George Bowen

WITH A PREFACE BY

REV. D. MACKICHAN, D. D.,

and with a good portrait of Mr. Bowen.

Price As. 8.

Copies can be had at

THE BOMBAY TRACT AND BOOK SOCIETY, Esplanade; ANGLO-VERNACULAR PRESS, Two Tanks; WATCHMAN BOOK REPOSITORY, Tardeo, Bombay.

ESTABLISHED IN 1835.

BROWN & Co.

UNDERTAKERS AND SCULPTORS

CLARE ROAD, BYCULLA.

UNDERTKERS BY APPOINTMENT TO THE Garrison of Bombay. Magistrates of Police P. & O. Company Railway Infirmary. Byculla Schools

TO THE DEAF.

A PERSON, cured of DEAFNESS and NOISES in the head of 23 years' standing, by a simple remedy, will send a description of it, free, to any person who applies to J. H. NICHOLSON, 5, Old Court House Street, Calcutta.

ASATI SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	a.	p.
Divine Programme of the World's History—a new book by Mr. and Mrs. Grattan Guinness	5	10	0
Tropical Africa—by Drummond, author of "*Natural Law in the Spiritual World*"	4	8	0
Unfinished Worlds—a study in Astronomy—Parkes	3	12	0
The Holy Land and the Bible—a book of Scripture Illustrations, gathered in Palestine—Cunningham Geikie—2 vols	18	0	0
Modern Science in Bible Lands—Dawson, *author of "Fossil Men," &c.*	6	12	0
The Upper Room—being a few truths for the Times—Bishop Ryle	5	10	0
Holy in Christ—a new book by Andrew Murray, *author of "Like Christ," &c.*	1	14	0
The Cause and Cure of Infidelity—Nelson	3	0	0
Life & Letters Mrs. Prentiss—author of "*Stepping Heavenward*," &c.	3	12	0
The Life & Work of Bp. Hannington—Dawson	2	10	0
PHILOSOPHIC SERIES—by Dr. J. McCosh, of Princeton, (paper) each	1	8	0
1 Lock's Theory of Knowledge, with a notice of Berkeley.			
2 Antagonism of Hume and Huxley, with a notice of the Scottish School.			
3 A Criticism of the Critical Philosophy [culminated in his ethics			
4 Herbert Spencer's Philosophy as			
The Influence of Scepticism on Character—Fernley Lectures 1886—Watkinson—(paper)	1	2	0
The Creator and What we may Know of the Method of Creation—Fernley Lectures 1887—Dallinger	1	14	0
The Life of W. Morley Punshon—MacDonald	9	0	0
Samuel Morley—Hodder	10	8	0
The Liquor Problem in all Ages—Dorchester	9	6	0
The Sower and the Virgin—by the Right Hon'ble Ld Robert Montagu			
"*All the essentials which conspire to the production of a great book are pre-eminently conspicuous in the volume before us.*"	5	10	0
The Gospel in Nature—McCook			
"*Dr. McCook opens alike the book of nature and the book of grace with the hand of a master.*"	4	8	0
THE EXPOSITOR'S BIBLE—each	5	10	0
Genesis—Marcus Dods			
II. Samuel—Blaikie			
Hebrews—by T. C. Edwardes			
"Men of the Bible"—Series—each	1	14	0
"*Works of this description are invaluable to diligent Readers of the Sacred Text.*"			
Abraham—by Wm. J. Deane			
Solomon—Canon Farrar.			
Elijah—Prof. Milligan			
Isaiah—Canon Driver.			

THE COMPREHENSIVE TEACHERS' BIBLE.

A new Bible published by Bagster; the helps to Bible Study contain

The Bible.
Names and Titles. Historical Origin.
Varied Structure. Literary Form.
Spiritual Character.
Revelation and Inspiration.
Revelation.
Its Subject Matter. Its Form.
Its Historical Progress. Its Evidence.
Inspiration,
The Scope of Inspiration.
The Proof of Inspiration.
Denial of both Revelation and Inspiration.
Admission of Revelation but Denial of Inspiration.
Confusion of Revelation with Inspiration.
Belief in both Inspiration and Revelation.
Original Languages.
Ancient Versions of the Original Scriptures.
Versions of the Old Testament.
The Septuagint. Aquila's Version.
Theodotion's Version. Symmachus' Version. The Targums. [ments.
Versions of both the Old and New Testa-
The Peshito. Old Latin Version.
The Italic Version. The Vulgate.
Modern Versions.
Wycliffe's Bible. Luther's Version.
Tyndale's Translation. Coverdale's Trans.
Matthew's Bible. Cranmer's Great Bible.
The Geneva Bible.
The Bishop's Bible. The Douay Bible.
The Authorised Version. The Revised Version.
The Canon of Scripture.
The Contents of Scripture.
The Old Testament. The New Testament.
The Pentateuch and Joshua.
Origin and Construction. [Criticism
The Course and Results of Disintegrating
The Case in Favour of the Antiquity and Genuineness of the Pentateuch.
The Hexateuch.
The National History of Israel.
The Poetical Books.
The Four Great Prophets.
The Minor Prophets.
Historical Value of the Apocrypha. [Periods.
Jewish History between the Old & New Test.
The Persian Period. The Grecian Period.
The New Testament.
Definition. Origin of Scripture.
The Canon. The Text.
Various Readings. Divisions.
The Four Gospels.
The Acts of the Apostles.
The Pauline Epistles.
Doctrinal. Pastoral. Personal.
The Catholic Epistles and the Revelation.
The Jews and Related Peoples. [ples.
The Jews—their Race. The Related Peo-
Jewish and other Sects and Parties.
The Tabernacle and the Temple.
The Priesthood and the Temple Worship.
The Synagogue.
The Prophets: Their Mission and Message.
The Jewish Theocracy.
The Jewish Festivals.
The Laws of the Jews.
The Civil Law. As regards Persons.
The Criminal Law [Man.
Offences against God. Offences against
The Ceremonial law. [God.
Acceptance with God. Holiness before
Administration of the Laws.
Jewish Legalism.
Jewish Manners, Customs. Dress.
Houses, Food, and Manner of Living.
Arms, Armour, and Armament.
Vessels, Utensils, and Implements.
Instruments of Music. Arts Among the Jews.
Idolatry & Divination. Maladies & Diseases.
Natural History of the Bible.
Animals and Animal Products.
Plants and their Products.
Minerals, Metals, and Precious Stones.
Symbolical Language of Scripture.
Geography and Topography of the Holy Land.
Topography of other Countries and Places Connected with the Bible.
Order of the Books of the Old and New Testaments.
The Chronological Order of the Books.
A Chronological Arrangement of the Old Test.
An Itinerary of the Children of Israel (from Egypt to Canaan). [Judges of Israel.
A Chronological Table of the Patriarchs and
A Chronological Table of the Kings and Prophets of Judah and Israel
A Chronological Harmony of the Gospels,
The Great Prophecies and Allusions to Christ in the Old Testament which are expressly cited, either as Predictions Fulfilled in Him, or Applied to Him in the New Testament.
Passages in the Old Testament Quoted or Alluded to in the New Testament.
The Names & Titles of Jesus Christ our Lord.
The Names, Characteristics, Privileges, and Glory of the Church of God.
The Jewish Measures, Weights, and Coins.
The Jewish Calendar.
Tables of Measures, Weights, and Coins.
An Index of Proper Names, with their Accentuation and Meanings. [Psalm.
Alphabetical Index to the First Line of each
An Alphabetical Index of the Holy Scriptures.
A Scripture Atlas with Complete Index.

Pearl 16*mo.* Size $5\frac{3}{4} \times 3\frac{5}{8} \times 1\frac{1}{4}$ inch thick.

No. 502 French seal, yapped, round cor. gilt edges, elastic band	3	12	0
509 French seal, yapped, leather-lined, round corners,	5	4	0
515 Persian morocco, yapped, round corners, gilt edges, elastic band	6	6	0

Emerald 8*vo.* Size $8\frac{1}{4} \times 5\frac{3}{8} \times 1\frac{3}{8}$ inch thick.

No. 802 French seal, yapped, round cor. gilt edges, elastic band	8	4	0
809 French seal, yapped, leather-lined, round corners, band	10	2	0
815 Persian morocco, yapped, leather-lined, round corners, band	11	13	0
821 Turkey morocco, limp, round corners, red under gold edges,	13	8	0
830 Turkey-Levant, yapped, leather-lined, round corners, gilt edges	15	12	0

Ruby Foolscap 8*vo.* Size $6\frac{3}{8} \times 4 \times 1\frac{1}{4}$ inch thick.

No. 602 French seal, yapped, round cor. gilt edges, elastic band	5	4	0
615 Persian morocco, yapped, leather-lined, round corners, band	7	8	0
621 Turkey morocco, limp, round corners, red under gold edges, gilt roll	8	4	0
630 Turkey-Levant, yapped, leather-lined, gilt edges, round corners	11	4	0

Specimens of Type on application, a discount of 10 *per cent. is allowed off purchases in one calendar month of Rs.* 10 *and upwards for cash or on presentation of acct.—All orders to be addressed to The Superintendent.*

Printed and Published for the Proprietor by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, TWO TANKS, BOMBAY.

ASHTICHE SOCIETY MUMBAI